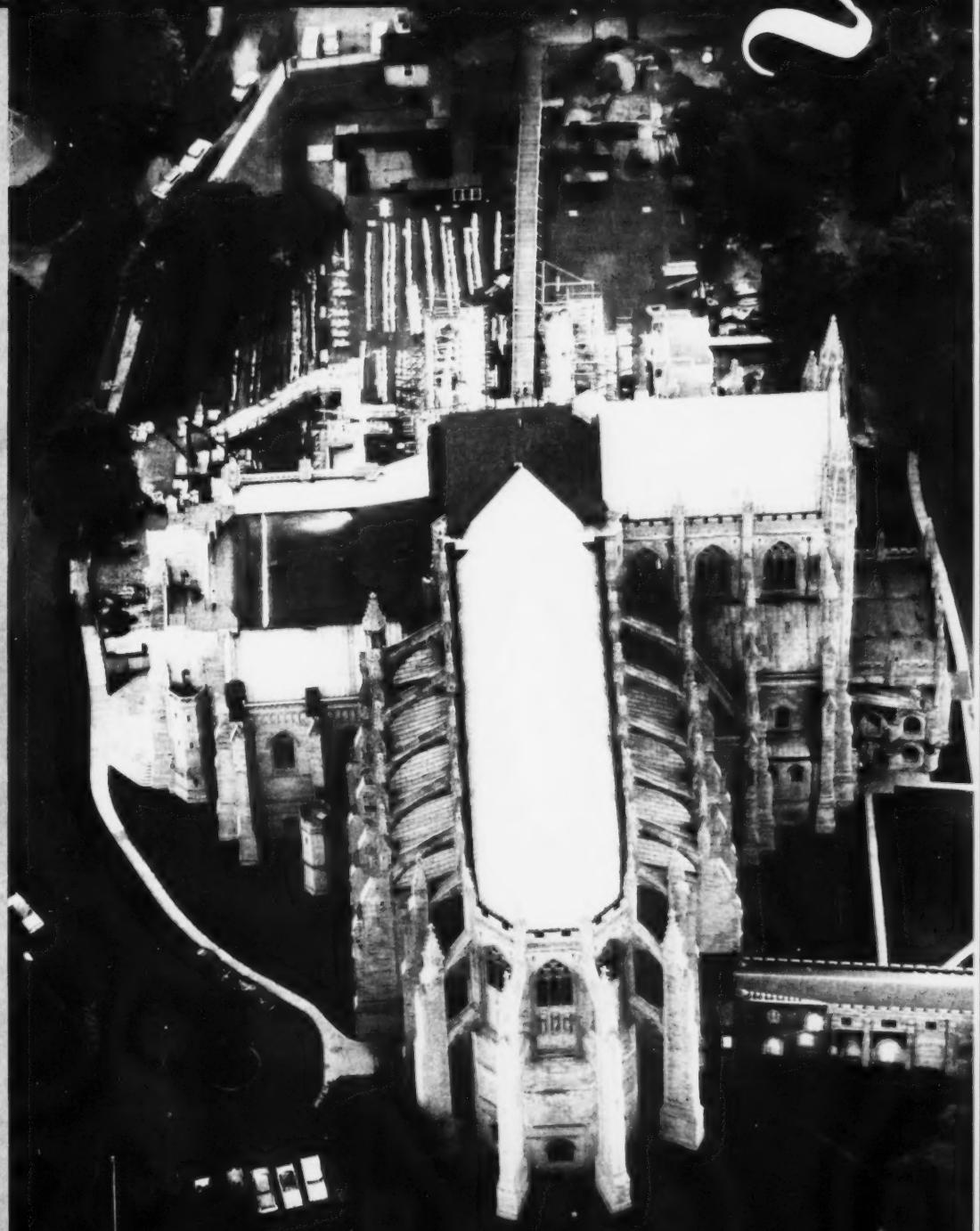
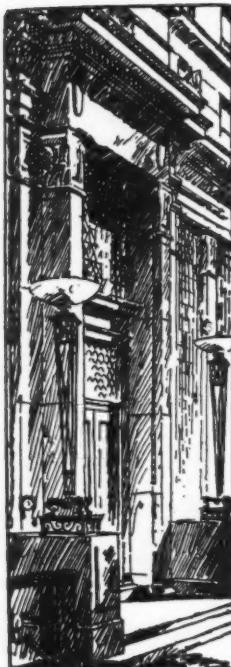


# THE Cathedral Age



Spring  
1956



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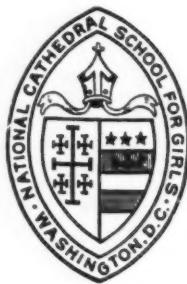
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# THE CATHEDRAL AGE

Published at Washington Cathedral in the Nation's Capital  
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ELIZABETH S. THOMPSON

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*Cover: Washington Cathedral today as seen from a plane approaching low from the east. When completed the building's western entrance will be approximately at the end of the walk over the temporary nave crypts' covering. Note building stones lined up ready to be placed in the rising walls of the bays of the nave under construction in October, 1955 when this picture was made. The photographer is Del Ankers.*

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# 'We Take Increased Devotion'

*The Year 1956 Must See a Rededication to the Cause of Washington Cathedral and Find the Means to Complete It.*

WASHINGTON CATHEDRAL, that is, the actual building which is the Cathedral Church of St. Peter and St. Paul, will be fifty years old on September 29, 1907. Even in these days of increasing human longevity a half a century is a goodly span and its achievement one to be celebrated. In the life of a cathedral, when the centuries needed to complete some of the European cathedrals are considered, fifty years is a short time. Yet today, Washington Cathedral, rising in the traditional immensity and beauty of the best traditions of fourteenth century gothic art, is already half finished.

How this tremendous work has been "thus far so nobly advanced" is a story of courage, devotion, sacrifice, love, and labor given freely by thousands of American men and women of at least three generations. It is a story which can never be fully told, but one which, even in its most condensed version, should inspire us all with the will to bring the story to its glorious and destined conclusion in our own time.

Determined to do just this, the Cathedral Chapter has announced plans for a nationwide retelling of the Cathedral's story in an effort to reach those persons whose interest and generosity can make the fiftieth birthday an occasion not only of rejoicing in the achievements of the past, but an assurance that final victory is in sight. Known as the Fiftieth Anniversary Building Completion Fund, this "birthday present" will actually be a two-way thank offering, expressing gratitude for the peace and prosperity which enable the people of this nation to worship God in freedom and in hope, and at the same time honoring those whose vision and dedication brought this House of Prayer for All People into being.

The idea of Washington Cathedral is far older than a mere fifty years. In fact, it is difficult to select a date and call it the beginning. Everyone familiar with the Cathedral has heard the story of how Major Pierre Charles L'Enfant, the French engineer and architect employed by George Washington to lay out plans for the "Federal City," included in these plans "a Church in-

tended for national purposes." Many persons believe this unrealized proposal eventually sparked the plan for the present Cathedral.

More concretely, perhaps, the idea grew in the efforts of bishops of the Diocese of Maryland to divide their then huge see. This suggestion, in various forms, was considered from as early as 1791, the year before the Rt. Rev. Thomas J. Claggett became the first bishop of the Diocese of Maryland. At the first convention over which he presided as bishop, 1793, he appointed a committee to study the need for erecting an Episcopal Church in the new Federal City and the means of financing same. This plan, and several later ones having to do with the division of the diocese, failed to materialize and it was not until 1893, when the Rt. Rev. William Paret was serving as sixth bishop of Maryland, that the decision was finally made to set apart the District of Columbia and the four counties contiguous to it as a separate diocese, with the capital city as its see city. Final ratification came in 1895, by which time actual plans for a cathedral in the newly created see city were in hand.

## The Cathedral Idea

Meantime, in Washington, men of vision and faith had been developing a plan for a great cathedral, even though it had at that time no see and therefore no official *raison d'être*. In 1891 these men, all of them Episcopal laymen of eminence in the capital, met at the home of Charles C. Glover to discuss with Bishop Paret their hopes for a cathedral building. Two years later, on January 6, 1893, the Congress of the United States granted a charter to the Protestant Episcopal Cathedral Foundation of the District of Columbia, empowering it to "establish and maintain within the District of Columbia a cathedral and institutions of learning for the promotion of religion and education and charity."

Almost two years later, at the first convention of the new Diocese of Washington, the Rev. Dr. Henry Yates Satterlee was elected as bishop.

Bishop Paret, as Bishop of Maryland, had the choice

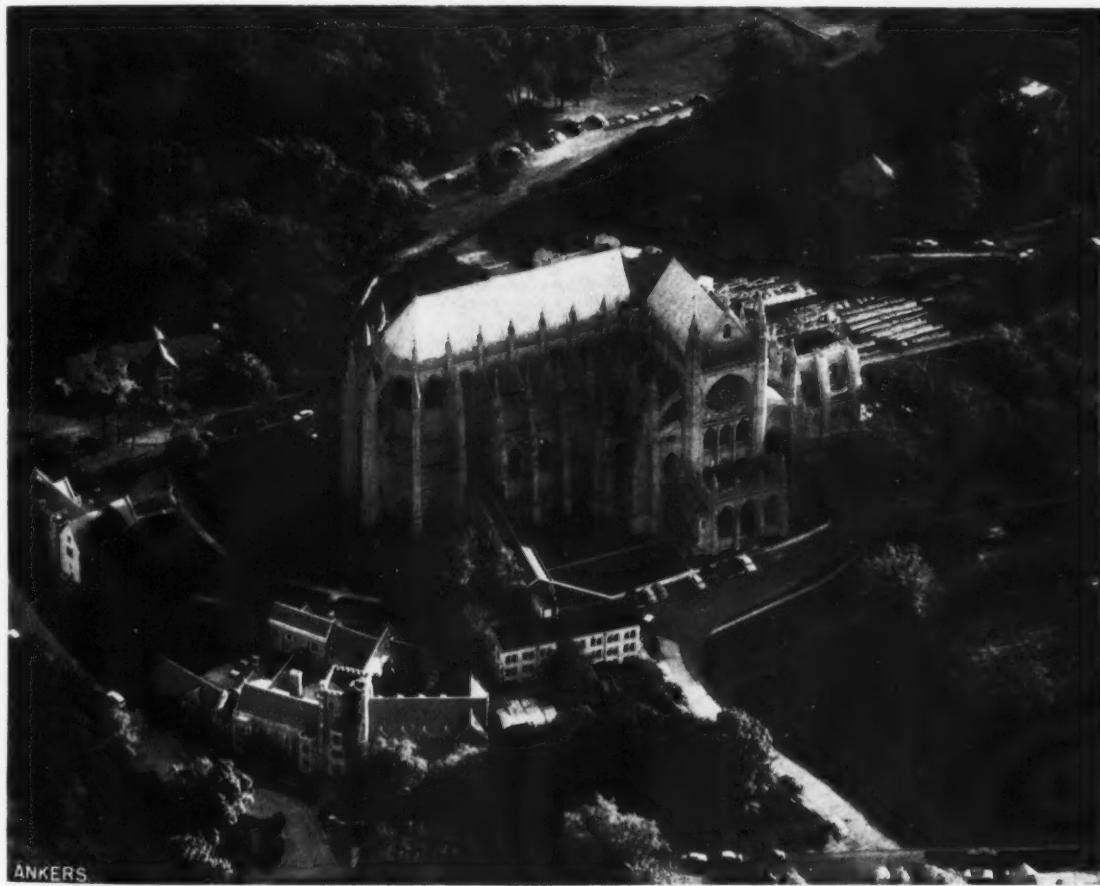
## SPRING, 1956

of retaining this title and administering his shrunken diocese from the see city of Baltimore or moving to the new see city as the First Bishop of Washington. What might have been the story of the Cathedral had he chosen to do the latter, none will ever know. Certain it is that his decision and the subsequent selection of Henry Yates Satterlee as bishop gave to the cathedral project an impetus which it would have been hard to duplicate. This was a man who not only dared to dream; he dared to risk everything for his faith, his dedicated conviction that there would be a great cathedral in Washington and that it would occupy the most commanding site in the city. For the greater part of his episcopacy Bishop Satterlee worked to secure the site he had selected, and it is to his untiring efforts, complicated by dissension,

willingness to accept the easier way, financial stringencies, and innumerable other difficulties, that the Cathedral owes its magnificent location.

In the end the decision to purchase the Mt. St. Alban property had to be made quickly and at a time when no funds were at hand. At this juncture two large gifts were made, followed by some lesser ones, making possible the purchase with a heavy mortgage. On September 7, 1898, the deed was signed.

The following month the General Convention of the Protestant Episcopal Church was held in Washington and, on the Sunday before its adjournment, the first Cathedral service was held. The occasion was the erection of the Peace Cross, commemorating the purchase of the land and also the termination of the Spanish American



*ANKERS*  
The Cathedral and a portion of the close from the northeast. This October, 1955 air view shows how far the nave has been extended in the most recent building operations and the stones lined up just beyond indicate that work continues. Surrounding buildings, reading counterclockwise, are the Deanery, the Library, the College of Preachers and the administration building. At upper right, beyond the Herb Cottage's peaked roof, is the Bishop's House.

### *The Cathedral Age*

War. The speaker was President McKinley.

#### **A Real Beginning**

The Peace Cross service, attended as it was by leaders of the Church from all parts of the country, undoubtedly did much to further the idea of a cathedral in the Capital of the Nation. Now Bishop Satterlee and the loyal members of his chapter went to work to make that idea become a reality. During this period the National Cathedral Association had its beginnings, as, at the suggestion of the Hon. George Wharton Pepper of Philadelphia, groups of interested persons were organized in several cities to raise funds to meet mortgage payments and taxes, and to free the land from debt. It was at this time too that funds for the erection and furnishing of the National Cathedral School for Girls were given and the school opened and was dedicated in 1900. Six years later St. Albans School for Boys, given and endowed as the Cathedral choir school, opened.

For the Cathedral itself a site had to be selected and a plan adopted. Originally the site was to be on the grounds of St. Albans School approximately where the Little Sanctuary now stands. The latter was erected to care for the many persons who were coming to Mt. St. Alban for the outdoor services in the natural amphitheatre which had been improved for worship, and who might wish a communion service or something more than the mission type service held out of doors. Also it sheltered the Glastonbury cathedra and the Jerusalem altar, the former a gift of the mother church in England, the latter a gift of the parishes of the Church in America.

The plans finally selected for the Cathedral were drawn by Dr. George Bodley and Henry Vaughan of London. By the time they reached Washington Bishop Satterlee had already decided to anticipate their acceptance and had planned to lay the Foundation Stone of the Cathedral at a great service on Michaelmas, 1907. The date would find the Brotherhood of St. Andrew assembled in Washington;

the Bishop of London in the city; and the General Convention about to assemble in nearby Richmond.

The Bishop's faith and zeal were justified. Even the weather, which had been solid rain for days and right up to mid-morning on September 29, cooperated, and the sun came out. Cooperation was the keyword. Every Episcopal church in Washington held morning service before 9:30 so that members of their congregations might have time to reach Mt. St. Alban before the noon ceremony. In *The Foundation Stone Book* we read, "The bishops' carriages, coming after the 9:30 a.m. services, obtained ready and rapid access by the use of purple ribbons on the whips, the agreed-upon signal to the police. Of the people many walked, as needs must be, for though the number of the electric cars was increased to the utmost limits of the dynamos, yet they were wholly inadequate to handle the great hosts."

It was estimated that more than 17,000 persons attended the service, held at the spot where the Bethlehem Chapel now is, with the Foundation Stone, brought from the field adjoining the Church of the Holy Nativity in Bethlehem, encased for safety in a block of American granite and placed so that it would be (as it is) the first stone of the substructure supporting the high altar and the rear wall of the Bethlehem Chapel. Garlanded ropes outlined the east, north, and south sides of the future chapel; the west being left open for the congregation.



*The Cathedral as it looked in 1922 after the first two major stages of construction, the Bethlehem Chapel, consecrated in 1919, and the apse, were complete. At upper left the Bishop's House, opened in 1914, can be seen, and at upper right is the National Cathedral School for Girls which had been dedicated and opened in 1900.*

Daily thereafter prayers for the Cathedral and the safety of the men working on it were offered at the temporary altar erected for this occasion. And in 1910 enough had been built to hold the first service within Cathedral walls on Ascension Day. Two years later, on the Feast of St. Philip and St. James, the Chapel of the Nativity was opened for regular worship.

Before this high point was reached, however, the Founder Bishop, worn out by his constant efforts for the Cathedral, had caught a severe cold and died in February, 1908.

#### Steady Progress

On St. Paul's Day in January, 1909, the Rev. Alfred Harding was consecrated Bishop of Washington and the more than fourteen years of his episcopacy were years of steady growth for the Cathedral and its related institutions. Although Dr. Bodley had died shortly after the plans were accepted, Mr. Vaughan carried on, and before his death in 1917 the Bethlehem Chapel was complete and the apse stood high against the city skyline. The apse and sanctuary furnishing were made possible by one gift of \$500,000 given by Mr. and Mrs. Archibald D. Russell in memory of her mother, Mrs. Percy R. Pyne. Ascension Day in 1914 was marked by the dedication of the Bishop's House, which with the Chapel of the Annunciation located in its left wing, was the gift of another generous friend.

Two years later Ascension Day was again marked by a memorable event, the installation of the Very Rev. G. C. F. Bratenahl as dean of the Cathedral. From 1897 until 1912 this unusually gifted and devoted man had been rector of St. Albans, the parish church located at the southwest corner of the close, and like Bishop Harding, he was a clerical member of the original council, later to be known as the Chapter of the Cathedral. Throughout the early years of Cathedral planning he was intimately associated with Bishop Satterlee and with the architects. He knew and loved every inch of the fabric and it was his belief that this Cathedral in the Nation's Capital must be the most beautiful that human hands could fashion. Gothic architecture and ecclesiastical iconography were subjects with which he was thoroughly familiar; indeed, he was a master of both. To his day by day loving supervision the Cathedral owes much of the beauty of the crypt chapels, the great choir, the chapels of St. Mary and St. John, the crossing, and most particularly, the *Ter Sanctus* reredos at the high altar.

Dean Bratenahl's gifts to the Cathedral did not end with his own talents and devotion, for his wife, Flor-



By 1925 when this picture was made work on the choir and the crypt chapels was well underway. Through the arch at left may be seen the future St. Mary's Chapel; at right, St. John's Chapel

ence, brought to the hill unparalleled talents as a landscape architect and gardener. It was her leadership which, in 1916, brought All Hallows Guild into being, at first as the Garden Committee of the National Cathedral Association, and it was primarily she who brought about the transformation of an ugly red clay hillside into the beautiful garden of today.

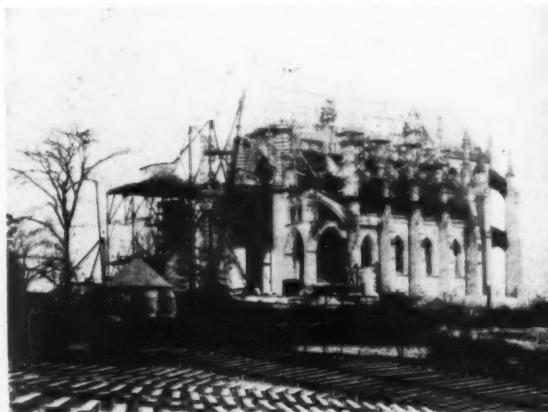
In this endeavor, supplementing the work of the Cathedral Association, many new friends were made for the Cathedral, and building progress was hastened by almost daily receipt of gifts, both small and large, in money and in kind. One of the most interesting was made by a man who sought out the Bishop and asked to be allowed to work for the Cathedral for a month. The building superintendent gave him a job. Each Saturday night he left his unopened pay envelop at the Bishop's office and on the fourth Saturday, he turned in his tools, waved good-bye, and was gone.

#### New Architects

In 1920 the firm of Frohman, Robb and Little, Boston architects, was asked to make a study of the Cathedral

### *The Cathedral Age*

plans. They submitted a complete report, embodying a few changes, and these were adopted as this firm assumed responsibility for the future planning and erection of the Cathedral fabric. Most notable of the



*The early spring of 1929 found work on the choir roof nearing completion, and the huge crossing pillars under construction. In foreground is the outdoor amphitheatre where so many early Cathedral services were held. The Shadow House in the Bishop's Garden helps to locate the theatre. The rough terrain at far left foreground was later to be landscaped for the Pilgrim Steps.*

changes was the inclusion of west aisles in the two transepts, in addition to the east aisles provided in the original plan, a marked increase in height of the central tower with a slight increase in height of the western towers. Width was also added to the western facade.

In 1923 death brought Bishop Harding's ministry to a close and Michaelmas of that same year saw the third bishop of Washington, the Rt. Rev. James Edward Freeman, consecrated.

Early the following year the burial service of Woodrow Wilson, 28th President of the United States, focused the eyes of the nation on the steadily growing Cathedral. Work was concentrated on the three bays of the choir aisles which in the autumn had reached clerestory level, and on the foundations which meant the construction of the sub-crypts and crypt up to the crossing.

More and more persons throughout the country became interested in the work and contributed the funds necessary to its progress. In 1925 many of these friends became subscribers to *THE CATHEDRAL AGE* as members of the National Cathedral Association, and in that same year the opening of the Curator's Shop provided a focal point of information for the increasing numbers who came to Mt. St. Alban to study the building, admire its beauty, and worship at its services.

The General Convention of the Church was scheduled to meet in Washington in 1928 and Bishop Freeman and the Chapter now worked continuously to forward the building so that its services could be held in the Cathedral. To do this meant to provide for the erection of five more bays of the choir, together with the four great central piers of the crossing. Furnishings, including the organ, which had already been given, would be needed, and at the same time work on the crypts and the two crypt chapels under construction, had to be continued. By action of the Washington Diocesan Convention, united with the Chapter, it was decided to designate the easternmost crypt chapel, the Chapel of the Resurrection, as a memorial to Bishop Harding.

Early in 1927 the great central piers were well under way, funds having been provided, particularly through three major memorial gifts, to carry them to the height of the vaulting before the end of that year. By this time the two new crypt chapels were structurally complete and pilgrims admitted to study the Norman architecture which distinguishes the Resurrection and the Chapel of St. Joseph of Arimathea.

In the fall of 1927 Bishop Freeman issued a special appeal for funds to make possible the carrying forward of the work so that the stone vaulting could be placed over both choir and crossing, thus forming a great auditorium capable of accommodating nearly 3,000 persons. Funds for the purchase of a large amount of the stone necessary for this work were given by an individual, and the Chapter, with courage born of faith, underwrote the amount needed for the remainder, but there remained the cost of providing for the fabrication of the stone and actual construction.

### **Major Fund Drive**

In October announcement was made that a nationwide effort would seek \$30,000,000 for completion of the Cathedral and adequate endowment of it and its related institutions. General John J. Pershing was chairman of the national committee; George Wharton Pepper was executive secretary, and Secretary of the Treasury Andrew W. Mellon was treasurer. Working with them were leading men and women from many parts of the country. The total sum was broken down as follows: \$16,000,000 for buildings; \$1,000,000 for landscaping the close; and \$12,900,000 for endowment to carry on the manifold Cathedral activities. At this time about \$2,000,000 had already been spent on the Cathedral fabric itself. Although history, in the form of the com-

*(Continued on page 38)*

# True Faith Is Expressed by Life

BY THE VERY REVEREND FRANCIS B. SAYRE, JR.  
*Washington Cathedral*

*"There shall come peoples, and the inhabitants of many cities . . . saying, Let us go speedily to entreat the favor of God, to seek the Lord of hosts; I will go also."*  
(Zech. 8:20, 21)

**T**HERE, in a single sentence, is the key to greatness; and the difference between heroism and all that is mediocre, shrinking, and innocuous. Great nations will come; a general trend of people; a sweeping movement of urban population is predicted. And then the simple clear phrase "I will go also." With what breath-taking immediacy the Jewish mind brings a vast generality right down to itself!

Many are seeking the Lord, I will seek Him too! Greeks could think in beautiful abstractions; Romans could build by disciplined calculation; and the Persian could dream of beautiful imaginings in mystic resignation.

But the Jew worshipped the Lord with his own life, right here and now. What he thought, what he built, what he dreamed: he applied to himself; he took the consequences personally; he stood before his God ready to let his faith be tested by his life. And this as the strength of tiny Israel among the great nations of the earth. And this is why the prophet Zechariah is one of your spiritual ancestors and mine. For Christianity followed Judaism in this: that faith has no other beginning than in one's own life. "Peoples shall come, and the inhabitants of many cities will go . . . I will go also!"

Last Sunday, since it was the beginning of the Epiphany season of the Church's year, I preached on missions. I thought it appropriate that as men who carried the Christmas story to their native lands, we should also think of how Christ's light is shed abroad in the world today. I tried to tell you something of the why and give you a tiny glimpse of the how of Christian missions today. (But I'm afraid it was all theory, and you received it accordingly). Almost as if to punctuate that sermon with an exclamation point, two days later five

missionaries were barbarously murdered by savage Indians in the jungles of Ecuador.

The story, which hit the front page of most of our papers, brought the whole theory and practice of Christian missions right down to you and me. These were human beings—those who killed and those who were killed. And one of these five young men might have been you or me—if we, like they, had really had the courage of our faith; if we, like the prophet, had said to the Lord, "I will go also." Indeed, the tragedy came very close to this Cathedral—this great church which is denominated in the Canon Law: "The Chief Missionary Church of the Diocese." For one of the young men who died on the banks of the far-off Curacay River was the son of the man who made the great rose window in the North Transept, and the lancets under it. I knew the father; I have been thinking of the son. The old man spent part of his life bearing his witness to the Lord through the loving assembly of more than 9,000 pieces of glass—to portray the Last Judgment of the Lord.

But what of his son? the young boy who stood by his plane and radioed back to his base, "Here come some Auca Indians whom we have not met before."

## They Bore Witness

Did it not occur to you that you might have been standing there in his place? And if you had been, what single word would you have chosen to say to these savages, known for their hostile brutality? When you saw their fierce intent, would you have trembled for your life? And the surge of your heart would have smothered you with the question, "Why am I here?" Yes, you would have trembled, and so would I. And we would have hunted too for the word: the saving, loving, wondrous word with which to greet their cruelty and meet their tortured superstitious spirits.

All honor to those five young men, on whose lips the word was strangled—for in their very deaths they bore

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a noble witness, not so much to God's Last Judgment as to His forgiving love: that same grateful peace that was in Jesus Christ, and that one day will set free those suspicious Indians from terror and hate and squalid ferocity. Though they were not of our branch of Christendom, Nathaniel Saint and his companions were better missionaries in their deaths than we in our living. Some day the muddy rivers of Central America will sing songs of thanksgiving because they were there—there for Christ. Oh for the grace that we too might say, "I will go also."

Now this is not just an idle prayer on my part—or a preacher's phrase. There is a practical way that each and every member of the Episcopal Church can actually become, perhaps for the first time in their lives, missionaries of Christ to our brethren overseas. There was a time in the history of the Episcopal Church when the rank and file actually did participate in the mission of the Church in other lands. I mean personally, even though the majority never left home. As a boy I can remember vividly the missionary society that was active in the parish where I grew up. There were people who corresponded with Christians in all sorts of strange places (I knew them all because I collected stamps). There were often fairs and teas and sewing bees in behalf of some church in Liberia or Japan or Mexico. We always were fascinated with sermons of exotic clerics who visited our familiar pulpit, because some intensely interested parishioner had gotten after the rector to invite him. All through the Church there was, a generation and more ago, a personal interest given to the Church's missionary work by people of every sort. The bonds of friendship and faith that knit us to many remote corners of the world were astonishing, and fruitful as much for us as for our brothers overseas.

Some of this, of course, remains today; and I know a number of parishes where the "red side" of the offering envelope still summons forth a lively and personal sense of sharing in Christ's Name. But I'm afraid for most, the quota that is asked of our people in support of mission work today is viewed as just some sort of irksome tax. People feel no personal commitment toward it; it represents nothing they respect or much care about. They have lost any sense of individual concern—shall we say for the treacherous Auca Indians of Ecuador?

### **A New Stirring**

All this has come about for two main reasons: the first is that it became fashionable for people to laugh at mis-

sions: to gently ridicule them in a lofty way as mere naivete on the part of simple-minded folk who thought all the world should see through the same spectacles as themselves. If there is anything we proud Americans cannot stand, it is a patronizing smile—and that took a lot of wind out of missions.

The other reason was that our National Church came more and more to centralize in its national headquarters the administration of all our work. It was probably a good and necessary move to set up this National Department of Missions, and thus to be able to give system and balance to church-wide support of missionary work. But, at the same time, I am afraid that it has also had the effect of sapping the nerve of local responsibility and interest. Now we leave the whole matter to the Presiding Bishop in New York—and the Episcopal Church is not training up boy and girls in any sufficient number who will say with Zechariah, "I will go also." There are less and less people in the parishes who really care. And fewer and fewer who really know.

### **The Second Mile**

I said a week ago that in spite of this there is nevertheless stirring in the Church a new excitement and a new missionary purpose. For one thing, people have stopped smiling at Christians, who by and large are now seen to have done a far more effective job of winning the friendship of others in the world than any of the secular substitutes have achieved. I once attended an international conference of UNESCO. I carried away one poignant impression of the gathering. All those ambassadors of culture, those emissaries of art and learning and national handicraft: a generation ago they would all have been missionaries of religion—but now "religion" is a word strictly taboo at their meetings. All were ablaze for the cause of mutual understanding and peace—so urgent is the need of that for a world in shreds. Yet the drawstring that could draw all together was lacking, and all I heard at the last was aimless talk. No, the world no longer smiles indulgently at our message. They long for it desperately. And only we, who are called to be the people of God, have still the secret of the power by which alone hearts are changed and nations won.

And the other thing that has occurred to give hope for Christ through our church is the founding two years ago, on this very hill, of the Overseas Mission Society. The deed was done by a little band of laity and clergy who resolved that after duty was done by the national

program of the Church as a whole, each of us in our own parishes would try to seek out the special ways in which we could ourselves be related to the witness that is being borne for us by Christians in every corner of this anxious globe. The society thinks of itself in terms of what Jesus said about going "the second mile." The first mile is that of normal obligation: the standard support by individuals and parishes of the total program of the Church. But the gladness lies in the second mile, when people themselves become involved.

I recall what a transformation occurred in the parish where once I had the honor to be rector. It was an old church. During its 101 years it rarely, if ever, succeeded in meeting its obligation to support the Church's work overseas. But that was when missions was just a name to the parishioners. Shortly after the war the parish resolved to "adopt" another church: a French Reformed congregation in Dieppe, whose buildings and community had been all but totally wrecked in the famed commando raids. How well I remember the mounting interest and excitement as our people began to correspond with theirs. I was kept busy half the time translating letters in French from Sunday School children across the seas to our own kids. And the packages that began to stream from here to there! We even had to make special contracts with freighters to carry them from the Great Lakes to France! Best of all were the visits back and forth, as Christian met Christian—found their faith was the same, and that it is the strongest thing on earth. I am sure that it strengthened us far more than ever it did the French!

That is what the society means by the Second Mile. It aims to restore in the Church the means for our people to partake personally in the liberating, healing work of Christ, wherever it may be. Parishes adopting parishes; people offering understanding and love and the substance of life to people; a living loving fellowship, born of knowledge and of faith, on which, God helping, the peace of the world can be founded.

I am grateful that the Overseas Mission Society has just decided to make its headquarters here at the Cathedral. Here in the capital, one is keenly aware of the coming and the going of nations—the sweeping surge of peoples in their need and in their pride. But on this hill, set aside forever as a witness to God, it is right that we should also think of our personal privilege to be ourselves the instruments of Providence and of the Lord's salvation.

The prophet said, "I will go also."

## A Pastoral Visitor

BY CLARENCE E. ALLEN

WE never expected to find the Bishop in the middle of our dining room table, nor, for that matter, did we expect to have him wake us up in the morning. But there he was, calmly, yet a bit defiantly, checking the room and its occupants. We were on Cathedral property, to be sure. Our little house of native Maryland stone lay down the slope below the great grey Cathedral, so why shouldn't the Bishop assert himself? He was standing in the midst of his own domain. The flash of his piercing eye said all too plainly, "Who has a better right?" The few raisins scattered on the dining table were taken one by one, then a flash of white as he spread his grey vestments preparatory to landing on the rim of the water filled dish of paper whites for ten cooling sips. And out the widow he flew.

The Bishop is one of the many mocking birds who share the woods and hillsides of the Washington Cathedral close. Not just *any* one of a score of mocking birds, but a very special one who has staked out the boundaries of his diocese and who brooks no visitors, pastoral or otherwise, either from his other grey-clad brethren or from the scarlet-robed cardinals found in the diocese. As for the lesser clergy—titmouse, white throat, downy or the grey friars we call juncos—none of these but flees before him as he sweeps through the nave, transepts, and great choir formed by gothic arched sycamore, sweet gum, empress tree, and oak. There is no charity or kindly thought as he dives at the intruders and pursues them to the very boundary of his episcopal domain. Not until they are gone does he glide to the feeder, the heart of his operations, his bishop's seat, his cathedra.

The precious hours we have spent with the Bishop! How he has ministered to our souls as at matins and evensong he pours forth his doctrine of sweetness on the air.

If we lie abed a minute past seven-fifteen a familiar and somewhat rasping note at the window tells us to open the casement and admit our two-toned alarm clock. As soon as he is admitted the Bishop hops to within a

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# St. Vitus Cathedral of Prague

BY DR. ENRICO C. S. MOLNAR

*"Good King Wenceslas look'd out  
On the Feast of Stephen . . ."*

**I**N all probability you know this old English carol. Maybe you sang it yourself during the last Christmas season. But it is quite as probable that you may wonder who is the subject of this quaint carol. Saint Wenceslas, who was born around 900 A.D. and who died a martyr's death in 929 A.D., was the first Christian ruler of Bohemia. He lies buried in one of the less known yet beautiful churches of Europe, the St. Vitus Cathedral of Prague.

Cathedrals very often represent the conscience of ages and of communities. In expressing the religious aspirations of rulers and the labor of simple folk, they capture the breath of each period through the style of individual parts. There are some cathedrals of a single style expression, churches that were built in a relatively short time. Other cathedrals grew with successive epochs; declined through the vicissitudes of war and calamities of fire, reasserted themselves in eras of a more favorable climate; and were impregnated with the distinctive characteristics of their own day. The Prague cathedral belongs to the latter category. Dominating the magnificent Castle Hill ("Hradcany") over the Vltava River (the Moldau, immortalised in Smetana's symphonic picture), it can be seen from every quarter of the Czech capital.

The site of the cathedral was occupied in pagan times by a shrine to Svantovit,

an ancient Slavonic fertility god. St. Wenceslas built a Christian rotunda in its place and later on, Prince Spytihněv II (1030-1061) erected a Romanesque basilica with three naves. It served its purpose for almost three centuries.

It was Emperor Charles IV of the Luxembourg Dynasty (1316-1378) who laid the foundation of the new cathedral. In A.D. 1344 he visited Pope Clement VI at Avignon in order to secure the separation of the Diocese of Prague from the jurisdiction of Mainz. Charles had to swear by the Holy Trinity that Prague was ten days distant from Mainz and that the Czech language was different from the German. Through the Bull *Ex supernae providentia maiestatis* Clement VI elevated Prague to become the arch-diocesan see. While at Avignon, the emperor met Mathieu of Arras, who belonged to the group of Jean de Champe, architects who



St. Vitus Cathedral, Prague, is completely surrounded by the buildings of the royal palace. The tower with the baroque cupola, right, stands above the chapel and tomb of St. Wenceslas.

were putting finishing touches on the St. Justus Cathedral at Narbonne.

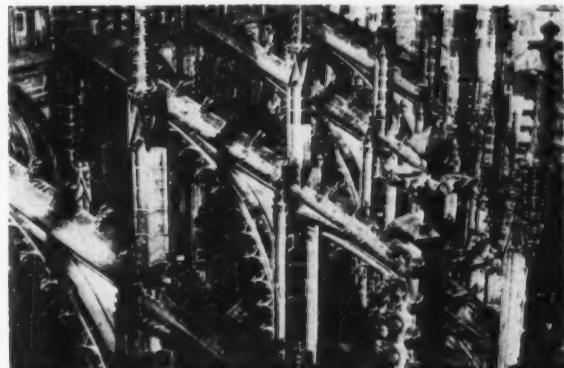
### New Work Begun

Charles IV returned to Prague with Mathieu of Arras, and on November 21, 1344, the foundation stone of the new cathedral was put in its place. Having accumulated his experience through work on the cathedrals of the French Midi, Mathieu planned a high choir with a clerestory and a ring of chapels along the five sides of the ambulatory. However, Mathieu failed to complete his work before his death in 1352. He left the cathedral a torso. The task was continued by a young German builder, Peter Parler the Younger of Gmünden, where his father had built the famous Church of the Holy Cross.

Parler, who was then not quite twenty-three years old, first completed the parts planned by his predecessor, and then continued the construction in his own style, incorporating all the findings of the culminating period of gothic development. He included in the plan of the cathedral his new creation, the gothic jewel of Prague: the lovely Chapel of St. Wenceslas. Next he erected the southern entrance hall with the richly sculptured king's gate, facing the living quarters of the Bohemian kings, and decorated it with a rare Venetian mosaic in Byzantine style, representing the Last Judgment. On the second floor of the king's gate he built the treasure chamber for the safekeeping of Bohemian coronation jewels. Along the interior of the clerestory he built a passageway, the triforium, and completed the vaulting and the lower portion of the main south tower. After Parler's death in 1399, his son and grandson continued successively in his work, which went on even during the Hussite Reformation. St. Vitus became the Cathedral Church of the Utraquist Communion, adhered to by some 90 percent of the population until 1620 A.D. The Holy Eucharist was celebrated in both kinds for the first time in 1414 in Prague's St. Martin's-in-the Wall Church, and the cathedral adopted the same mode. The Hussite King George of Podiebrady is buried in the royal crypt of the cathedral. It was during the Hussite period that the unique royal oratory was built.

Since Hussitism adopted the gothic in building their churches, it was natural that, when in 1620 A.D. the counter-reformation set in, it chose the ornate baroque for its fighting style. To symbolize the victory of Roman Catholicism over Utraquism, the St. Wenceslas Tower was topped with a typical baroque cupola and helmet, which has since become the distinguishing mark of the cathedral.

Not much was added to the cathedral during the period of 1620-1918, the years of Bohemian subjection to Austria and Austria-Hungary, but the seat of authority was transferred from Prague to Vienna. Following the



*Close-up of the flying buttresses and their intricately carved pinnacles, St. Vitus Cathedral.*

liberation of 1918, the work was resumed by a contemporary architect, Dr. Kamil Hilbert, under whose direction the cathedral was completed with its two slim western towers. May 12, 1929, which marks the millennium of the martyrdom of St. Wenceslas, patronal saint of Bohemia and the first founder of the church, also marks the completion of the great cathedral so closely associated with him.

The new entrance to the cathedral faces west and its bronze doors are decorated with reliefs representing scenes from the lives of St. Wenceslas and St. Adalbert, and from the history of the cathedral, beginning with the gift of the arm of St. Vitus, presented by the German Emperor I, the fowler, to St. Wenceslas; and leading right up to the consecration of the finished edifice. Over the doorways there is a large rose window representing the Creation of the World. Made by the modern Czech glass artist F. Kysela, this window was presented by the first president of the Czechoslovak Republic, Thomas G. Masaryk, himself a member of the Czech Moravian Church.

Since the St. Ludmilla Baptistry was damaged during the World War II, all the glory of Bohemian stained glass and hand cut crystal was lavished, in modern design, on its new windows.

The center of the cathedral chancel is taken up by a beautiful marble monument executed by Alexander Colin between 1564 and 1589. It stands over the tombs of the Kings of Bohemia, accessible from the Chapel of the

*(Continued on page 36)*

# Cathedral School Dedicates Building

BY MARJORIE M. HOPKINS  
*Mother of Constance Hopkins, '56*

RISING a new school building is always a cause for rejoicing on the part of all who know and love the school, as well as of the community at large. It means much more than providing greatly needed additional space. Its true justification will come in the life-long enrichment alike of present students and of generations yet unborn.

The present students at National Cathedral School for Girls are especially fortunate in that most of them have seen a dream come true before their eyes. The same girls who saw Bishop Dun break ground for the new building on February 3, 1955, were present at its dedication ceremonies on February 19, 1956. So swiftly and quietly did the building rise that it is still with a sense of joyful surprise one looks at the completed Procter Hall, beautiful in its simplicity and ideally suited for its purpose.

To the girls who now study biology in a sunny laboratory with an adjacent room for animals and a refrigerator for perishable materials, classes must seem anything but hum-drum. The superb sense of color and of



Photo by Fred J. Maroon

*The spacious biology laboratory provides excellent facilities for experiments and study.*

proportion which permeates the entire building is far from accidental, however.

The building committee, under the chairmanship of Merwin C. Mace, and later of Oliver T. Carr, selected Faulkner, Kingsbury and Stenhouse as architects. Working closely with the principal, Miss Katherine Lee, who in turn shared planning with the teachers and students, Waldron Faulkner adapted his wide knowledge of school architecture to the special needs of Procter Hall. Some of the results:

... Spacious classrooms, bright with soft greens and yellows, softly lighted by handsome modern fixtures.

... A great vaulted gymnasium where the floor is marked for basketball, volley-ball, and badminton courts, and where classes in modern dance are held also.

... An audio-visual room which can be quickly darkened to show moving pictures or slides to more than fifty girls.

... A chemistry lab with the latest in ventilated hoods to draw off unwelcome chemical odors, lab tables for thirty-two girls and classroom space as well.

... A Players Club room with a small stage which is the same width as the big auditorium stage, and next door a production room with lighted dressing-table mirrors, large costume closets and facilities for painting and storing scenery. . .

## Present and Future

These are just some of the highlights of this colorful new building which must make school life a very pleasant one for teachers and students alike. For one person in particular, Procter Hall must be a source of especial



Photo by Fred J. Maroon  
*Procter Hall, National Cathedral School for Girls, was completed this winter and is already in use.*

happiness and satisfaction. She is Miss Mary A. Johnston ('08), whose generous gift has made the building possible. Her affection for her school and for her aunt, Jane Eliza Procter, are happily combined for posterity in this beautiful addition to the National Cathedral School. The Board of Governors and its chairman, Francis C. Hunter, can well be proud of what has been accomplished since the building committee went to work in 1953.

We hope this will not be the only new building to be added to the school. "Faith, Hope and Charity—these three have built the first unit of the academic buildings," writes Katherine Lee in the dedication booklet, "And these three will build the other two buildings to unify the educational life of the school, leaving the main building primarily as a residence." The second building as envisioned by the architects would contain all the other class rooms needed and so eliminate the present situation which necessitates attending classes in two buildings with a street between. The third building would complete the plan by providing library and study space, as well as offices.



Photo by Fred J. Maroon

*The light, airy gymnasium in Procter Hall fills a long-felt need.*

To those of us who have seen the untiring energy and persistence with which Miss Lee supervises the transforming of plans into action, it would seem fitting to add that while Faith, Hope and Charity make magnificent cornerstones, it should not be forgotten that "The Lord helps those who help themselves." With such dedicated and capable people as the building committee, the Board of Governors and Miss Lee at the helm, the future of the National Cathedral School looks bright indeed.

## N.C.A. Annual Meeting

April 17-20, 1956

James Reston, Washington correspondent for *The New York Times*, will be the speaker at the annual Bishop's Dinner to be held this year at the Shoreham Hotel on Tuesday, April 17, the opening day of the Annual Meeting of the National Cathedral Association. Mrs. George A. Garrett, a past chairman of the Washington N. C. A. Committee, is handling dinner arrangements, assisted by Mrs. Charles Mills, Mrs. Herbert Hoover, Jr., Mrs. Griffith Warfield, and Mrs. Raymond Cox.

Wednesday's outstanding event will be the Washington and Cathedral Choral Societies' presentation of Barber's *Prayers of Kierkegaard* and Mozart's *B Minor Mass*. The singers will be assisted by members of the National Symphony Orchestra, all under the direction of Paul Callaway.

Following registrations at the College of Preachers on Tuesday morning, the meeting will open with a celebration of Holy Communion in the Great Choir. The first business meeting will follow luncheon at the college and will include presentation of reports by regional chairmen.

Wednesday has been designated as "A Day on the Close." After a tour of the Cathedral, conducted by Dean Sayre, the window presented by the Worcester (Mass.) N. C. A. Committee will be dedicated. Mrs. Theodore O. Wedel will preside at an N. C. A. study meeting in the afternoon and Mrs. Sayre will be hostess at tea in the deanery. Dinner will be at St. Albans School.

At noon on Wednesday and Thursday intercessions will be led by the Rev. Robert F. McGregor, who became a canon of the Cathedral in February.

In response to requests from several chairmen a speech program will occupy Thursday morning. Mrs. Hester B. Proverson, well known teacher of speech in the District of Columbia, will be the instructor. That afternoon Mrs. George Humphrey, a member of the Washington Committee, will entertain the guests at tea at her home. Dinner will be at the National Cathedral School for Girls for those who plan to remain until Friday and take advantage of the opportunity to sightsee, visit other

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# The Church in Hiawathaland

BY THE VERY REV. PAUL Z. HOORNSTRA  
*Dean of Grace Cathedral, Northern Michigan*

**T**HIS is Hiawathaland, the setting of Longfellow's immortal poem. The Falls of Minehaha are still with us, and the century that has passed since Longfellow's day has brought many changes. But the changes that have come have served to enhance the fascination of those things that have not changed.

Much is as it was in Longfellow's day before the Civil War. And much is different. From the days of lumbering and iron mines, through the depressive hours when logs were no longer available in sufficient quantity, when iron veins were exhausted and mines abandoned, through the various attempts to revitalize industry in this part of the state, and the increasing volume of tourist traffic, changes have come in nearly every aspect of life. Statistics are still comparatively small, but the natives of this country speak with pride of the Upper Peninsula. (They capitalize those two words by the very inflection in their voices.)

Once again, the "U.P." is readying itself for the greatest influx of new industries and tourists that it will ever experience. The Church also is preparing itself for the growing and expanding economy and population. The Diocese of Northern Michigan, under the guidance of the Rt. Rev. Herman R. Page, has established its Cathedral in Grace Church, Menominee. This bespeaks the confidence which the diocese has in the continued growth of the Church in Hiawathaland.

For instance, the state ferries across the Straits of Mackinac carried less than 1,000,000 vehicles during 1955. By 1957, the new bridge will be in use, and 1,500,000 vehicles are expected to cross in the subsequent twelve months. By 1960, the traffic engineers predict that the "induced traffic flow" will increase the number of vehicles to better than 3,000,000 each year.

Menominee itself is far removed from the Straits bridge, but it is located at a strategic spot on the border of Wisconsin, and on Green Bay of Lake Michigan. There is already regular ferry service from Menominee across Lake Michigan to Frankfort-Traverse City. Railroads converge in Menominee from Chicago, Minneapolis-St. Paul, and points north. With a multiplied

number of tourists flowing across the Upper Peninsula, Menominee will be increasingly a focal point of travel.

Tourist traffic is not the only factor indicating growth in the Upper Peninsula. New industries have continued to locate here. With its many natural resources available, with its good supply of labor, with excellent travel and communications systems, large industries have looked favorably upon the Upper Peninsula. Already, Menominee and its twin city (Marinette, Wisconsin) have factories of national reputation and strength.

The growth of Menominee is not expected to be phenomenal. Unlike Detroit, Cleveland, or Chicago, the growth of this city is slow but steady. The population is around 12,000 now, and some of the optimistic observers are predicting it to double its population within ten years. More likely it will experience a more conservative rate of growth.

Laying aside the debatable predictions, the point is that the Upper Peninsula is, as a matter of fact, (1) growing in population, (2) growing in industrial development, (3) growing in its tourist attractions with both



*St. James' Cathedral, Menominee, Wisconsin, as it looked shortly after the building, then a parish church, was completed in 1951. Since that time ivy has grown to cover the wall at left and the shrubbery become far more luxuriant.*

winter and summer sports facilities that are unexcelled, and (4) growing in its cultural and educational facilities. There are several well established colleges and technical institutions of higher learning of long-standing in the U.P.

#### Role of the Church

This means that the Church must rise to the growing culture by establishing its own footing more securely and by reaching out into every corner of the diocese. Establishing Grace Cathedral is part of the overall plan to serve this diocese and the thousands of unchurched people here, in a more effective manner.

Grace Church dates her history to July 1, 1881, which means that the Episcopal Church was among the earliest organized Christian efforts in this city. But Grace Church had her battles. There were the boom days of lumbering, when everything thrived; there followed the struggles for survival that accompanied the vanishing forests. There were revivals that came with the mining industry, and set-backs that came when mines were abandoned and thousands of young men moved toward Chicago and Detroit. There were empty houses, and empty pews in all the churches. Never becoming a ghost city itself, Menominee had her fears as she looked around at many ghost cities in every direction. Her community pulse-beat was an irregular throb, and many people declared that the excitement in Hiawathaland was all over. But it was not.

Let's sketch a few of the high spots, chronologically, in the history of Grace Church. After feeble attempts, the first resident rector was the Rev. J. H. Eichbaum, who arrived here in August, 1882; he conducted services in a rented hall down town. The Rev. L. C. Rogers arrived in 1885, and by September 19, 1887, the mission was organized into a parish.

There were eight adult males voting in that first parish meeting, and they elected a vestry of seven. This new vestry organized itself with E. C. Lewis as senior warden and J. A. Stephensen as junior warden. George A. Priest was made secretary, and G. A. Childs the treasurer. The Rt. Rev. S. S. Harris was the bishop. On September 11, 1888, the vestry passed a resolution to signify its regrets upon learning of Bishop Harris's death.

S. B. Sanderson was elected vestry secretary on April 4, 1888. "Sandy" is still active in the parish, attending the services with good regularity for a man nearing the century mark. Many details of the history of Grace Church might be filled in by Sandy, but his age puts itself into conflict with accuracy. For over 70 years,



*The first congregation of what is today Grace Cathedral worshipped in this building, dedicated in 1886.*

Sandy served this church with efficiency, and he is much loved by the present congregation.

Sandy's minutes are in very clear handwriting, and he makes note on June 28, 1888, that the Rev. L. C. Rogers had returned from Detroit, reporting that "The Detroit Convention has accepted Grace Church into the diocese."

An important move in those early days was the purchase of property on the "corner of Ogden and Jane Streets." The ambition was to secure adequate property in the residential area, yet centrally located on a main street. A rectory could be built on the same lots, and the church building itself could be moved from downtown onto this new corner lot. The fact that this location was "close to the railroad tracks" seemed to be added incentive in favor of that choice!

With this in mind, a special parish meeting was called in August, 1888. After general discussion, the "informal vote" was taken. This was to permit the women to express themselves in the matter. Then the formal and official vote was taken. Sandy makes careful note that

only "the legal male voters entitled to vote," cast ballots at this point. The question carried. Within four months, the property had been purchased and a rectory was completed. In December, the vestry "accepted from the contractor, the rectory completed according to plans, at a cost of \$1645.00." But the church building itself was not to be moved for some time.

The minutes of August 2, 1899, indicate a lively and enthused discussion regarding "The Supreme Court decision relative to our Church Property." Scattered notations would indicate that some question had been raised as to the legal title to the property and building in the downtown location, should the church ever remove from that property. But following the favorable decision of the Supreme Court (of the State of Michigan, presumably), action was immediately taken. Before December of that year, the church had been moved to its new location, next to the rectory (which had been completed ten years prior). More than ten years had been spent with the legal and financial battles.

#### Years of Growth

The first church building, as shown in the picture, was a frame structure without a basement. Its seating capacity was about eighty. At the time it was finally moved, the Rev. Henry J. Purdue was the rector, and the Rt. Rev. G. Mott Williams was the "Bishop of Marquette." The name of the diocese was not changed until 1938, when it became the Diocese of Northern Michigan.

Within ten years (by 1909), a guild hall had been added to the rear of the church. But this hall is described by some of the present "old timers" as being little more than a lean-to annex. By 1919, notice is made in the secretary's minutes that the church property was free of all debt!

For several years following World War I, there was good growth in the parish. This demanded more adequate quarters, so a committee was named to investigate possibilities of enlarging or moving. At this point in the history of Grace Church G. W. McCormick looms large upon the scene, and he was destined to be the guiding hand in securing the present property which so beautifully accommodates Grace Cathedral.

Vestryman and warden for almost forty years, Mr. McCormick was an inspiring leader who saw the possibilities and led the way in purchasing an entire square just one block west of the church. His co-laborers were vestrymen F. R. Shainholts, R. D. West, A. J. Klumb, Charles Whitton, C. E. Rolfe, and C. M. Dalrymple.

In the nine-month period between November, 1925, and August, 1926, Mr. McCormick initiated and

brought to completion the purchase of the entire block just opposite the county court house.

The old frame church had served since Bishop Harris dedicated it in 1886. Forty years had brought on its final disreputable condition. The property on which it stood was sold, and the frame church dismantled. The Rev. Louis J. Bailey was rector at that time, and the Rt. Rev. Robert LeRoy Harris was the bishop.



*Interior view of the cathedral at the time of its dedication in 1951 when it was still St. James' Church. The rector, the Rev. Norman H. Middleton, is shown standing in the chancel.*

The new property consisted of a large mansion and a barn. This had been the home of William Holmes, a lumber king of his day. Half the downstairs could be made into a chapel; the other downstairs rooms would serve for class work and offices. The upstairs would be made into an apartment for the rector. The land around could be subdivided and portions sold to offset the costs, and then a new church building would be built on the newly developed property.

That was in 1926 and 1927. Little did those men realize that the great depression was just around the corner; nor did they contemplate that a quarter of a century of struggles would take place before the new church building could be constructed. From 1926, when the Holmes residence became the chapel and rectory, until 1950, the battle for survival was enough to crush lesser spirits. But those were men of pioneer blood, who had helped revive the economy of the city itself, and before they died, others had caught their vision and were determined to fulfill their dreams. Mr. Shainholts, who is still with us, personally supervised the making over the Holmes residence into a chapel and rectory. The

younger men were determined to see a lovely church erected just as soon as possible.

In 1950, with the Rev. C. Norman Middleton as rector, and the Rt. Rev. Herman R. Page as bishop, the parish built the new church, and they dedicated it in 1951. This brings us quite up to date, and to the great occasion on which Grace Church was set aside as the Cathedral Church for the Diocese of Northern Michigan.

#### Cathedral Status

The cathedral dedication was Wednesday evening, November 9, 1955. Some months prior, knowing it had been chosen as the cathedral, three of the parishioners banded together and paid off the \$2000 still owed. Among these was Morrison McCormick, whose father had envisioned just such a church. This made it possible for Bishop Page to consecrate the property free-of-debt, the same evening in which he was enthroned in his cathedra.

The church building is beautiful and conducive to worship. Built in keeping with the general economy of this Northland, its total cost is under \$75,000. From the moment one enters, he knows he is in a house of worship. It is not a chapel nor a convention hall; it is a church.

The narthex is commodious and adequate. The hard-wood flooring is beautifully finished, and the aisles are covered with deep-wine carpeting. The same carpeting proceeds throughout the chancel and sanctuary. All the furniture is clear red oak except the marble baptismal font which is the one piece of furniture which survived from the earliest days. The balcony can accommodate an overflow of nearly fifty people, while the nave itself seats almost 200. The tone-chamber for the electronic organ is located over the vesting room which juts out from the chancel. The vesting room also serves as the sacristy. In it, there are well built closets for hanging all the vestments, and ample drawer space for the altar linens.

The light tan face brick construction harmonizes with the landscaping of many evergreen shrubs and trees. Ivy graces the outside wall on one side. The rose window faces a busy thoroughfare of the city, Ogden Avenue (now re-named 10th Avenue). All the windows in the building are installed with stained glass representations of the apostles, and every window is already "spoken for" in memory of loved ones. Only two of the smaller windows are not yet installed, but contracts have been let for their completion. A large three-panelled window

rises above the altar, and the center pane shows "Christ the King," while Moses and St. Paul are pictured at either side.

The expansive lawn around the building is well grassed, and with the fine shrubbery and trees, the general impression is that of a well-loved and well-cared-for church property.

The old Holmes residence is now used for offices and class rooms, with ample dining rooms and kitchens. Bishop Page occupies the second floor for diocesan office space, and Dean Hoornstra's office is on the first floor. The rest of the building serves as class rooms and lounges for youth work.

Just prior to his arrival in July, 1955, the cathedral congregation purchased a residence for the dean located in one of the older and choice sections of the city. Dean Hoornstra was brought from St. Paul's Cathedral in Detroit, where he was formerly the canon-pastor.

At the service for dedicating the cathedral and enthronement of the bishop, the Rt. Rev. Lewis Bliss Whitemore was the preacher. Bishop Richard Kirchhoffer of Indianapolis read the enthronement charge, and Dean Kennedy of Chicago was the assisting officiant in the ceremonies. General Lester J. Maitland represented the Hon. G. Mennen Williams, Governor of Michigan.

The services for installing Dean Hoornstra are planned for this year, but no definite date has yet been set.

With 228 active communicants, Grace Cathedral pur-poses to be a cathedral of true and loyal service to Christ, throughout this diocese, and in this growing city. Grace Cathedral and the Church in Hiawathaland look out upon many years of leadership and service in Michigan's Upper Peninsula. With 300,000 people now counted in the U.P., and with a continuing growth, the challenge will continue to be an exacting one, filled with rich returns.

#### Prayer for the Building of Washington Cathedral

O LORD Jesus Christ, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

## Two Members Elected to Cathedral Chapter

THE election of two new members to the Chapter of Washington Cathedral was announced shortly before the end of the year by the president, the Rt. Rev. Angus Dun, Bishop of Washington. The membership of these two men, E. K. Morris and Richard N. Taliaferro, brings the Cathedral's governing board to its full authorized strength of thirty.

Mr. Morris, who is president and founder of the Fed-



*E. K. Morris*  
Harris and Ewing Photo

eral Storage Company, has been a resident of Washington since 1921. Extremely prominent in the business and social life of the capital city, he is a director of the Liberty National Bank, the Washington Gas Light Com-



*Richard N. Taliaferro*

pany, and the Victory Van Corporation, as well as a director and member of the executive committee of the Washington Board of Trade and a trustee of the Better Business Bureau.

Mr. Morris is a past chairman of the Washington Executives Association and also of the storage committee of the National Furniture Warehousemen's Association. He is the 1955 general campaign chairman of the Community Chest Federation and has previously served as metropolitan chairman of the Community Chest, residential chairman of the Community War Fund, and residential chairman of the Red Cross. He is a trustee of both the Community Chest and the Red Cross.

## SPRING, 1956

An alumnus of the Berkshire School and of Williams College in Massachusetts, Mr. Morris is a trustee of the school and a past president of the Berkshire School Alumni Association, and of the Williams Club of Washington.

His interests also include the Washington Kiwanis Club, of which he is a past president, the Boys' Club of Washington, which he has served as president, and the Episcopal Home for Children, where he was one time chairman of the executive committee. He is also a past master of Temple-Noyes Masonic Lodge, a member of Sigma Phi Society (Williams College), and Omicron Delta Kappa fraternity.

### Richard N. Taliaferro

Mr. Taliaferro, whose home is in Chevy Chase, Maryland, was born in Galveston, Texas. He attended Woodbury Forest School and received the B.A. degree from Yale University in 1922, serving with the U. S. Marine

Corps in France during World War I, before entering college.

Formerly president of Fidelity Fund, a mutual investment company in Boston, Mr. Taliaferro is now vice president of Loomis, Sayles and Company. His many outside activities include serving on the finance committee of the Diocese of Washington and on the board of directors of the Travelers' Air Society. For ten years he was a member of the board of directors of St. John's Orphanage and he is a former chairman of the Men's Advisory Committee of the Girl Scouts of Washington. He is also active in Yale alumni affairs, being currently president of the Washington club, and has just completed a five year term as governor of the Metropolitan Club, during two of which he was treasurer.

Mr. Taliaferro is married and has three children. For the past six years he has been a member of All Saints Church in Chevy Chase and was formerly a St. Albans parishioner.

# The Cathedral Chapter

### Honorary President

*The Presiding Bishop, The Right Rev. HENRY KNOX SHERRILL, D.D.*

THE RIGHT REV. ANGUS DUN, D.D., S.T.D.  
Bishop of Washington, *President*

THE VERY REV. FRANCIS B. SAYRE, JR., *Dean*

THE RIGHT REV. ARTHUR R. MCKINSTRY, D.D.

THE REV. THEODORE O. WEDEL, PH.D.

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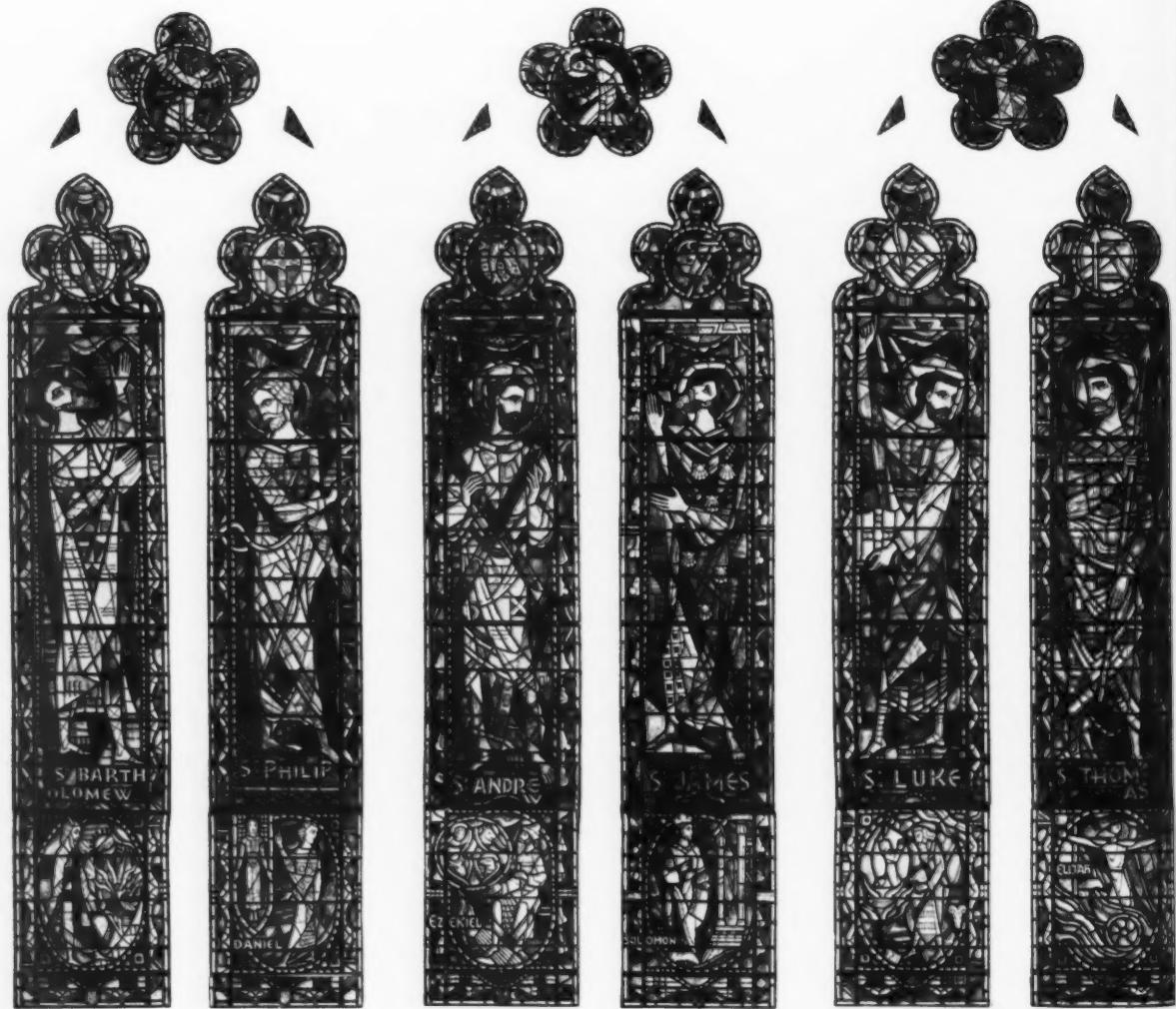
C. F. R. OGILBY

# The Six Lancets Under the Rose in the South Transept

BY JOSEPH G. REYNOLDS

**A** NEW note of color has recently been added to the uncompleted South Transept of Washington Cathedral, another step in the steady growth of this great church slowly rising on Mount Saint Al-

ban. In December last stained glass for the six lancets—which together with the rose window above form the complete glazing over the south portal—were permanently installed. The rose window is now being made,



but cannot be installed until funds are available for completing the superstructure.

As one enters the Cathedral and looks up at these windows his first impression is a radiance of prismatic color—red and blue and gold, tempered by low toned whites. If the sun is shining at mid-day the reds and golds and lighter tints vibrate intensely, though strengthened and steadied by the deeper blues and solid blacks. Later in the day as the sun moves westward, the glass will be quieter in tone though still rich and luminous. On cloudy or rainy days all the colors will be much more subdued. Thus one realizes that the stained glass window is not static, but its color tone changes with the varying light.

Color is important in this world. It is treasured by every normal human being as one of God's greatest gifts. It has been said truly that stained glass is the glorification of color. Stained glass is also a Christian art, for it belongs wholly to the Christian Era, developing along with and as a part of church architecture. Together with music it takes its place as an essential part of the ritual of worship, for as a great religious teacher has pointed out, "beauty in worship is a pathway to the Divine."

Though color and the control of light are outstanding characteristics of stained glass, the window has other important functions. Chief of these is its teaching power, coming under the heading of iconography or image writing. Closer examination of these windows will reveal that much thought and study have been given by the Cathedral authorities to this part of the design. Canon G. Gardner Monks, representing the Cathedral, has been most helpful in explaining reasons for the choice of subjects and their religious significance. His aid and encouragement in all matters pertaining to the work have been freely given.

### Six Apostles

For the sake of architectural symmetry and because half of the iconography necessary is already in place in the North Transept, it was decided to fill the three pairs of lancets with standing figures of the Apostles. The central two are St. Andrew and St. James; the pair to the left, St. Bartholomew and St. Philip; and to the right St. Luke and St. Thomas. Each of these figures is identified by name and some hold symbols which are their traditional attributes. For example, St. Andrew bears the cross, St. James' mantle is embroidered with scallop shells, St. Luke the Evangelist holds the Gospel and St. Thomas, the spear, emblem of his martyrdom.



*The south rose window of the Resurrection, with its three double lancet windows. This picture was made from the original design for the window. Only the lancets are now in place, as the Cathedral fabric has not been carried high enough to receive the rose, although the latter is being made at the studios of Joseph G. Reynolds and Wilbur H. Burnham in Boston. It will have to be stored until new funds make completion of the South Transept and its installation possible.*

the symbol traditionally belonging to him, as follows: For further identification, above the head of each saint is St. Bartholomew the flaying knife, emblematic of his martyrdom; St. Philip, the Cross; St. Andrew, two fishes; St. James, the staff and wallet of a pilgrim; St. Luke, the book and pen; and St. Thomas, a carpenter's square and spear.

*(Continued on page 37)*

# Cathedral of the Incarnation Planned and Built as One Unit

**Unique and Generous Gift Made Possible Cathedral Center  
Serving the Diocese of Long Island**

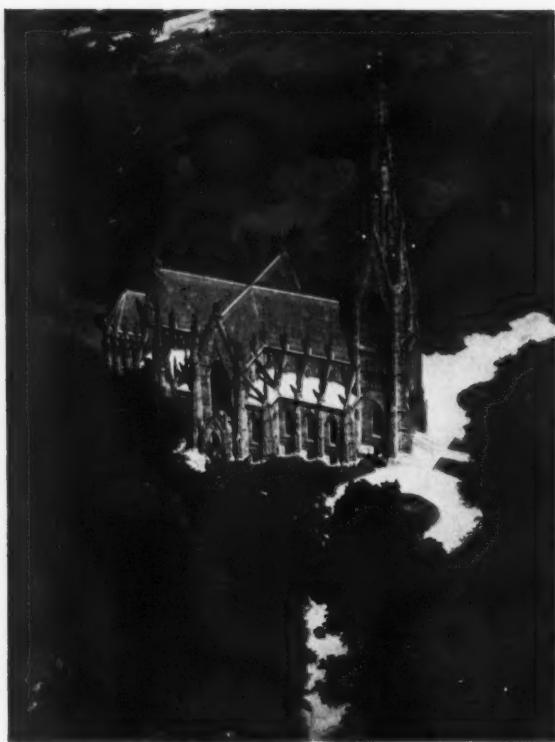
BY FRANKLYN MORRIS

**I**N a park like setting on Long Island stands the Cathedral of the Incarnation, the center of the only "cathedral village" in the United States. Just prior to the separation of the Diocese of Long Island from the Diocese of New York in 1868 and the appointment of the Rev. A. J. Littlejohn as first Bishop of Long Island, Alexander T. Stewart, a wealthy New York merchant, bought a tract of 10,000 acres of land in Hempstead Plains with a view toward establishing a

"village where people might lease pleasant homes for a reasonable sum." He called his planned village Garden City, and it was well named, for today it is still a city of handsome gardens, comfortable homes, and carefully zoned business and residential districts.

At the heart of his planned village, Mr. Stewart envisioned a handsome church, but he died before he could complete this project. His widow, however, determined to go ahead with plans for the church, to be a memorial to her husband. Upon consulting with Bishop Littlejohn, and at his suggestion, the church was built as the Cathedral of the Episcopal Diocese of Long Island. The cornerstone was laid on June 28, 1877 and the cathedral was consecrated on June 2, 1885. Mrs. Stewart also built and endowed the Cathedral School of St. Paul for boys and the Cathedral School of St. Mary for girls.

The cruciform cathedral is designed in the decorated thirteenth century gothic style, complete with flying buttresses, crypt, and chantry. Set in its own spacious grounds, with well-trimmed lawns, flowering shrubs, and stately elms, it is the principal ecclesiastical showplace on Long Island and surely is one of the most beautiful churches of its time in this country. Nearly 200 feet in length, the building is 109 feet wide at the transepts. The spire which crowns the west entrance is 221 feet high, including the cross. Students of ecclesiastical architecture will perceive that the cathedral is not as long in proportion to its width as is usual for cruciform churches. This is not the fault of the architect. Mr. Stewart's executor, we are told, "drew a blue pencil through two bays of the nave" and used the money thus saved to build the very handsome chancel. The cross at the top of the spire was originally lighted by gas, but at the time the cathedral was built there were so few trees and houses between Garden City and the ocean that the light was clearly visible at sea and had to be discontinued because it was confusing to seamen. At present the



*Air view of the Cathedral of the Incarnation, Garden City, Long Island, shows its beautiful, park like setting.*



*The Baptistry, Cathedral of the Incarnation, is one of the most richly decorated portions of the cathedral building.*

spire and cross are beautifully illuminated at night by floodlights.

Mr. Stewart, the donor, made a hobby of collecting rare marbles, many of which were used for the enrichment of the cathedral. The steps from the nave to the choir are of Italian dove and Bardiglio marble. The choir and sanctuary are paved with genuine Greek marble in green and black, and in Sienna.

The pulpit is of hand carved oak on a pedestal of stone, and is a memorial to Bishop Frederick Burgess. It is octagonal in shape, with a carved oak canopy which serves also as a sounding board. To the right of the steps ascending to the pulpit are panels which bear figures carved in the round. The central figure, with sword, is St. Paul. At his right, bearing a chalice, is St. Chrysostom, the golden-tongued preacher. At his right, bearing a Bible in his hand, is John Wycliffe, the father of the English Bible. On St. Paul's left stands a portrait figure of Bishop Seabury, the first bishop of the American Episcopal Church who, as a boy, lived at the rectory of Saint George's Church in Hempstead, just

a mile from the cathedral. The fifth figure is a portrait of Bishop Burgess, the second Bishop of Long Island.

The woodwork in the sanctuary and choir, comprising the choir stalls, the casing for the organ, the cathedra, dean's stall, etc., are all of solid hand-carved mahogany, richly and exquisitely decorated. The sanctuary rail is of polished Sienna marble. The pontifical throne, which is immediately behind the high altar, and the sedilia for clergy on both sides of it, together with the canopies, are of carved stone. The high altar, which is free-standing, was made in Antwerp. The relief work is of the finest Italian statuary marble, carved, on the right panels, to represent in bold relief the chief events of our Lord's life, together with their prophetic types in the old dispensation.

The organ, built originally by Hillborn L. Roosevelt of New York City (who also executed the casing and wood-work of the chancel and baptistery), has four manuals, 115 stops, and 7614 pipes. Actually there were four organs in one: the choir organ, the echo organ above the crossing, the nave organ in the tower, and another organ in the crypt . . . all played from one keyboard. The organ has been rebuilt and enriched many times since its installation and is famous for its beautiful tone. The chimes of thirteen bells were originally hung and played at the Centennial Exposition at Philadelphia in 1876, the thirteen bells representing the thirteen states. This symbolism of thirteen might also be attributed to our Lord and the twelve Apostles.

In the north transept, an altar was erected in 1950 to the glory of God and in grateful tribute to all the men and women of the cathedral congregation who served their country in both world wars. It is floriated gothic, designed by Thomas M. Bell.

#### **Beautiful Baptistry**

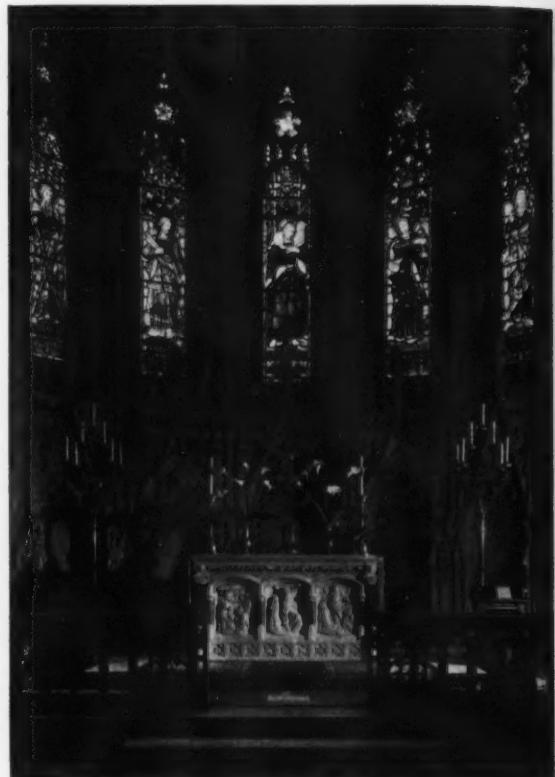
The baptistery is octagonal in shape and is placed just left of, and connecting with, the great choir. It has a separate entrance from the outside and also one from the south aisle, with steps of Italian dove, red Lisbon and Sienna marble. The roof is built of slabs of stone and is crowned with a slender fleche. The whole unit is connected with the great choir and the transept by large arches filled with stone tracery. On the jambs are triple clusters of small columns of French and Italian marble, single tall columns of which support the groining of the dome. Around the wall runs a wainscoting of Italian statuary marble with panels of Verd Antique and in the center, on a platform of white and colored marble, stands the octagonal font of white Italian statuary marble. Above the font, serving as a cover when it is

not in use, is suspended a mahogany canopy, decorated with perforated tracery. On the wall opposite the entrance is carved a small but very beautiful group showing the Good Shepherd carrying a lamb and leading a flock of sheep. The original of this statuary was executed in solid gold by the Austrian sculptor Rudolph Marchall of Vienna for the Emperor Franz Joseph, who sent it as a gift to the Pope at the time of the papal jubilee. Edward Deem Adam obtained permission to have two copies made, one of which he gave to the Metropolitan Museum of Art in New York, and the other to the Cathedral of the Incarnation.

The windows in the Cathedral of the Incarnation are unusual not only for their beauty, but also because they are not isolated memorials to various persons, but were designed as a whole unit, as part of a single memorial. They carry the story of the Incarnation from the Annunciation through the dream of St. Joseph, the salutation of Saint Elizabeth, the arrival at the inn, the stable at Bethlehem, etc., on through the story of the journey of the Three Wise Men, the flight into Egypt, the Massacre of the Holy Innocents and the return to Nazareth. Above the high altar there are thirteen large lancet windows portraying Christ as Good Shepherd surrounded by his twelve apostles. The figures are of heroic size, and the treatment is broader, with considerably less detail, than the other windows of the cathedral. All the windows were designed by the firm of Clayton and Bell of London, who sent their own workmen to this country to install them.

#### A Cathedral Community

There is probably no other cathedral church in this country which is as complete in detail as this gothic shrine; it may be alone, also, in being the only cathedral which was constructed by a single donor, and intended from its inception, as a cathedral. It is a monument to the dream of one man, erected to God's glory, a worthy use of a fabulous fortune. The bodies of both Mr. and Mrs. Stewart lie in a small chantry chapel immediately beneath the nave. The cathedral they helped to build has been indispensable in the life and work of the Episcopal Diocese of Long Island, and is today the center of a group of buildings which house numerous church activities. Immediately to the left of the cathedral is the bishop's house which is set in its own spacious gardens, and to the right, also set in its own ground, is the Cathedral House, which accommodates, in addition to the diocesan and cathedral offices, thirty-six class rooms, a large auditorium seating more than 800 persons,



*The high altar, Cathedral of the Incarnation.*

a dining hall, and kitchen. The cathedral operates three week-day schools: the "Little School" for children of nursery and kindergarten age through the fourth grade; St. Mary's School for Girls from the fifth grade through the twelfth; and St. Paul's School for Boys, fourth grade through twelfth. The Sunday Church School has 1,000 students and 120 teachers. To accommodate this large school, several sessions must be held each Sunday morning.

The first duty of the cathedral is to provide opportunities for the faithful to worship. In addition to the daily offices of morning and evening prayer, Holy Communion is celebrated three times each day. It is the desire of the dean and chapter to make the offerings of prayer and praise at least as continuous as the life outside the cathedral which they are intended to sanctify.

The original vision which prompted the building of this witness in stone to the reality of the Incarnation has not been lost during the years since the cathedral was erected. It faces a hopeful future of service, fortified by a past of plans and dreams and work.

# Washington Cathedral Needlepoint Committee

## Quarterly Report

The most exciting news to date is that finished pieces of needlepoint are now beginning to arrive at a Washington Cathedral. The Needlepoint Committee will assume the responsibility and cost of having them mounted in time for the 50th anniversary of the cathedral in 1957, as the present plan is to have all the needlepoint finished and presented at that time.

Several new pieces have been allocated since the last report: The canon precentor's stall cushion and kneeler designed by the Millbrook Needlework Guild of Millbrook, New York, are being worked and underwritten by a group called "The Wilton Needlepointers" under the direction of Mrs. R. C. Goetz. Mrs. Hugh Chisholm, Portchester, New York, is working the Bishop's confirmation chair, which was designed by Patience Gibson of Washington, D. C.

Diocesan seals are being assigned rapidly and we hope to have each diocese work and underwrite its own seal. The following have been underwritten and assigned recently: California, Mrs. Gerald Rathbone; Arizona, Mrs. Lewis Douglas; Eastern and Western Massachusetts, Mrs. Frederick Wildman and Mrs. Rodney Williams; Philadelphia, Shortridge Auxiliary of the Church of the Redeemer, Bryn Mawr, Pa.; Liberia, Mrs. W. Chapin Huntington; Maine, Mrs. Langdon Thaxter; Eastern Michigan, Mrs. Fred J. Kennedy; Northern Ohio, Mrs. Francis Almirall; Colorado, Mrs. Robert Taylor; Alabama, Mrs. T. F. Randolph; Indianapolis, Mrs. R. H. Sherwood; Albany, Mrs. H. M. Addinsell; Louisiana, Mrs. Lawrence M. C. Smith; Sacramento, Mrs. Francis MacVeagh.

Working these seals is surely an appropriate project for a guild or auxiliary, and with that in mind, we list the diocesan seals that have been assigned to date, in addition to the ones listed above: Virginia, Mrs. Ralph Matthiessen; Minnesota, Mrs. Harry Grace; New York, Mrs. Wolcott Blair and Mrs. Brewster Jennings; Maryland, Mrs. John Faber; Iowa, Mrs. Beatrice Prather; Central New York, Miss Marion Jessup; Connecticut, Mrs. James Taylor; Southern Ohio, Mrs. Frederick Chatfield; Long Island, Mrs. E. S. Johnston; Delaware, Mrs. Emile F. duPont; Pittsburgh, The Misses Tebbets; Chicago, Mrs. Dexter Cummings.

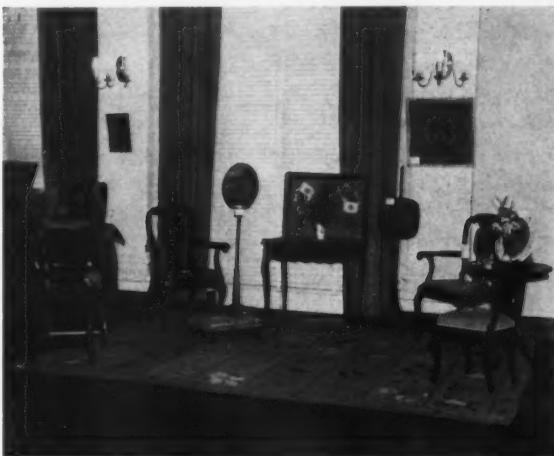
Mrs. Ralph Matthiessen of Hume, Virginia, has the honor of finishing the first seal—the Diocese of Virginia. This seal was exhibited at the Northern Virginia Needlepoint Exhibit for the N.C.A., held at the Middleburg Community Center, January 19. The exhibit was arranged by Mrs. Houghton Metcalf who used this method to bring Washington Cathedral to the attention of the women of Virginia who exhibited their work and to those who visited the exhibit. Following are excerpts from the report of Mrs. Metcalf who is N.C.A. chairman for Northern Virginia:

"The day of our Needlepoint Exhibit at the Middleburg

Community Center, I awoke at 6:00 a.m. to the gloomy forecast on the radio of snow—schools closed—emergency regulations by late afternoon in Washington, etc.—Two hours later, at the center, we started setting up the exhibit. The entire committee were present—Needlepoint was coming in each door and being registered. When I saw a chair arrive slightly powdered with snow I knew our worst fears were realized, but out of 65 exhibitors and 150 pieces of needlepoint, there were only two cancellations. By eleven-thirty, all was in order. Mrs. George Garrett, national chairman, was ready to cut the ribbon. Mrs. Keegan, N.C.A. executive secretary, was there with the slides and soon Patience Gibson was down on her knees judging. Out of the snow, came Mrs. Chapman Rose, Mrs. Herbert Hoover, Jr., and Mrs. Herman Phleger. The exhibit had to be a success with such loyal support.

"In all, about 200 people came and never was there a more friendly, enthusiastic public. It was very heart-warming. At the base of an altar on the stage, we had the five finished pieces worked for the Cathedral, also the unfinished bride's pillow being worked by Mrs. Edward Fay. The grand prize went to a Swiss, Mrs. Humble.

One entering the 75 foot square exhibit room one saw an altar placed on the stage directly opposite the entrance. Large french windows separated by pilasters formed the two side walls, in front of each window a grouping of furniture, rugs, and tables had been attractively arranged, giving the effect of small rooms. Mrs. William Seipp, N.C.A. chairman, had made exquisite dried flower arrangements.



Darling Photo

One of the miniature rooms set up at the Middleburg, Virginia, exhibition held by the Cathedral Needlepoint Guild.

Our committee is now working on a plan for designs for the 200 kneelers in the Bethlehem Chapel. We would like amateur designers, along with professionals, to submit designs. The size of the kneelers is to be 10 x 14 with 2 1/2" boxing.

The designs are to be symbolic, with the background color of the same red which has already been used in the Bethlehem Chapel. We would be glad to give more detailed information upon request.

# Washington Cathedral Chronicles

## **Gift for Bishop Dun**

A brand new set of Japanese silk vestments was presented to Bishop Dun at the annual Christmas luncheon party for all Cathedral staff members. Dean Sayre, who made the presentation, explained that the gift was made to spare the Bishop the necessity of carrying his heavy bag from the Bishop's House to the Cathedral every time he takes part in a Cathedral service, as this set can remain in the building. The party, again held in the St. Albans School refectory, was attended by more than 100 Mt. St. Albans employees. Bishop and Mrs. Dun and Dean and Mrs. Sayre were the hosts.

\* \* \*

## **Glass Vestibule Erected**

A very welcome bit of twentieth century comfort has been introduced into Washington Cathedral's fourteenth century gothic, in the form of a glass vestibule at the South Transept entrance. The plain, heavy doors permit the approaching worshipper a clear view of the interior of the Cathedral and at the same time protect the congregation from the drafts which have for years been the lot of those seated in the South Transept.

\* \* \*

## **European Convocation**

In the autumn issue of *THE AGE* the parishes embraced by the Convocation of American Churches in Europe as listed in Dean Sturgis L. Riddle's article on the American Cathedral in Paris was incomplete. It should have included, in addition to Holy Trinity in Paris: the Church of the Holy Spirit, Nice; Emanuel Church, Geneva; St. Paul's, Rome; St. James', Florence; St. Christopher's, Frankfort; and Ascension, Munich.

\* \* \*

## **The Allens Leave**

Many Cathedral friends received the Clarence E. Allen's Christmas greeting with regret, for in addition to

its expressions of goodwill for the season, it announced that they were leaving Washington and the service of the Cathedral.

Mr. Allen joined the staff in 1953 as head of the department of promotion. He was particularly well known to National Cathedral Association members, attending many of their meetings in various parts of the country and acting as a genial host at their annual meeting on the close. Mrs. Allen's connection with the Cathedral, though not as "official" as her husband's, was a very close and important one, for under her leadership the Cathedral's altar guild has been reorganized and greatly strengthened. Both will be very much missed and take with them sincere wishes for happiness in their new life in Massachusetts.

\* \* \*

## **A Golden Offering**

A few weeks ago, when the Cathedral offering boxes were opened, one was found to contain an envelope marked with the pencilled words, "For Building of Cathedral." This outside envelope held several smaller ones and in these, each individually wrapped and taped, were gold coins having a face value of \$97.50.

The coins were taken to a dealer who gave \$152.50 for them and this amount has been added to the Fiftieth Anniversary Building Fund.

\* \* \*

## **Stephen A. Hurlbut Dies**

Stephen Augustus Hurlbut, for more than twenty-five years a member of the faculty of St. Albans School, died late in December in a hospital in Charleston, South Carolina, where he had made his home since his retirement in 1948. Generations of St. Albans alumni remember this kindly scholar whose own love for classical Latin and Greek made it come alive for them, but Mr. Hurlbut will perhaps be even better remembered by classical scholars, printers, and librarians throughout the world for hand set and bound volumes which he published over a period of many years.

Growing out of a desire to prepare sets of Latin vocabularies for his students, Mr. Hurlbut's "mechanical and artistic hobby," as he called his type setting and printing work, became a major interest. He used beautiful and rare types. His publications include "Hortus Conclusus," a series of medieval hymns; a monumental study of "The Liturgy of the Church of England before and after the Reformation," a series of anniversary printings on Horace, Virgil, and other Latin writers; and much other material which might conceivably have been lost in antiquity, had he not found and returned it to life in his

beautiful paintings.

For a short time after his retirement from the St. Albans faculty Mr. Hurlbut remained on the close, working in the Cathedral Library, and continuing some press work there. The press and rare collection of type faces went with him to Charleston.

Born in Illinois, Mr. Hurlbut took his B.A. and M.A. degrees at the University of Wisconsin and did graduate work at Columbia University and the University of Munich. He taught German, his favorite living language, at St. Albans after instruction in Greek was discontinued at the school.

The burial service was held Tuesday, December 27, at the Unitarian Church Yard, Charleston, with the rector of St. Michael's Church, the Rev. DeWolf Perry, officiating.

\* \* \*

#### Christmas Present

Although recent years have seen constantly expanded parking facilities available in the Cathedral Close, many visitors and worshippers know that even the spacious close and uptown location have not eliminated this problem for the Cathedral. Worshippers in the Washington's downtown churches received an unusual gift towards helping solve their even more acute difficulty when the Parking Association announced that beginning on Christmas Day cars belonging to persons attending a church service would be parked without charge on all of its lots, providing a copy of the church service leaflet or bulletin was presented to the lot attendant when the owner returned to claim his car.

\* \* \*

#### Trees Planted

Under the direction of All Hallows Guild five young oak trees have been planted in the area around the apse of the Cathedral, and in this same general vicinity, near to the library, an elm, moved from another portion of the close, has been placed. Following the damage done to many of the close trees by hurricane Hazel, the unsightly locusts once standing near the library were removed.

\* \* \*

#### Window Dedicated

The Garrett window, northernmost in the west aisle of the South Transept, was dedicated at a service immediately following evensong in Washington Cathedral on January 27. The window is the work of the late Evie Hone, Irish artist, and was given by the Hon. George Garrett in memory of his daughter, Margot Garrett de Zuberbuhler. (See Vol. XXIX, No. 1.)

Dean Sayre conducted the dedication service, which was attended by the members of the Garrett family. Music was by the boys of the junior choir.

\* \* \*

#### Cathedral Loses Old Friend

Corcoran Thom, for thirty years a member of the Protestant Episcopal Cathedral Foundation, for many years its treasurer, and for the last ten years an honorary member of the Chapter, died at his home in Washington on January 18 at the age of 82. A member of one of Washington's most respected families, Mr. Thom was prominent not only in banking circles, but also in many civic enterprises. At the time of his death he was a director of American Security and Trust Company, of which he was president until his retirement in 1945.

For five years Mr. Thom was president of the Corcoran Gallery of Art, an institution founded by his great uncle. He was one of the founders and for a number of years president of the National Symphony Orchestra. He was also one of the organizers of the Community Chest and served in various capacities with the organization. For several years he was president of the group known as the Oldest Inhabitants of Washington. The Red Cross, the American Automobile Association, the District Bankers' Association, the District Bar Association are also among the organizations which benefited from his wise leadership and interest.

Besides his wife, with whom he celebrated his fiftieth wedding anniversary three years ago, he leaves a son, Corcoran Thom, president of the Riggs National Bank of Washington, and a daughter, Mrs. Robert L. Walsh.

The funeral was held in St. Albans Church.

\* \* \*

#### New Hawaiian Flag

On behalf of the Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, Slator M. Miller of the Hawaiian Sugar Planters Association of Washington presented a new flag of Hawaii to the Cathedral at a special service held in Bethlehem Chapel. The flag, which was accepted on behalf of the Cathedral by Canon Theodore O. Wedel, will hang with those of the 48 states in the Cathedral.

\* \* \*

#### Anniversary Fund Consultant

Randolph Bishop, who was for two years, 1949-1950, director of promotion at the Cathedral, has returned to Mt. St. Alban as consultant to the 50th Anniversary Completion Fund.

An expert in the fund raising field for thirty years,

### *The Cathedral Age*

Mr. Bishop has been associated with innumerable community chest campaigns, as well as many drives in behalf of private institutions, including schools, churches, and hospitals. He was for eight years associated with Tamblyn and Brown, an outstanding firm in this field, and still serves as a consultant to the company. For the past thirteen years he has directed the annual appeal of the American Red Cross in the capital city, raising funds consistently over the assigned quota.

Mr. Bishop's many friends on the hill have welcomed his return and feel that it augurs well for the success of the Anniversary Fund.

\* \* \*

#### NCS Teacher Dies

Miss Claudine E. Clements, for thirty-three years a teacher at the National Cathedral School for Girls, died in mid-January at her home in Washington. Miss Clements, whose subject was sacred studies, retired in 1950.

After attending public schools in the District of Columbia, Miss Clements was graduated from Wellesley College. She took the M.A. and Ph.D. degrees from American University, and in 1929 received the Lambeth Diploma from the Archbishop of Canterbury.

Services were held at St. Margaret's Church, where she had been a lifelong member and actively associated with the work of the altar guild.

\* \* \*

#### Deans' Conference

Thirty-one deans assembled at Washington Cathedral January 16-18 for the third annual conference of deans of the sixty American cathedrals. Hosts for the conference were Dean Sayre of Washington and the Very Rev. James A. Pike, of the Cathedral of St. John the Divine in New York.

This year's conference had a twofold theme: a discussion of the prophetic word, outlined by Dean Sayre and Dean Pike, in terms of public issues, and a discussion of the liturgy of the Church with special reference to its use in cathedrals and to imaginative adaptations which may be made for some special purposes served by cathedrals. Leading the discussion on this theme was the Rev. Edward West, canon of St. John the Divine. To expand the first theme the Hon. A. S. Monroney, Senator from Oklahoma and a member of the Washington Cathedral Chapter, led a discussion as to what responsibility lay leaders expect from the Church through its witness of the problems of public life.

The conferees included men from as far away as Washington, Texas, Michigan, Maine, California, Ten-

nessee, Florida, Oklahoma, North Dakota, and Wyoming.

Dean Frederick Kates of the Cathedral of St. John the Evangelist, Missionary District of Spokane, summarized the findings of the conference as follows:

"As God progressively reveals to man the secrets and power of His creation, the moral responsibility for the use of that power mounts in intensity. In the face of man's heightened anxiety resulting from this new knowledge, it is all the more required of the Church to speak.

"Man can use the power of nuclear energy for the good of man only as he uses it in accordance with God's will as revealed in Jesus Christ. As we acknowledge God as the Lord of history, we are bound to glorify Him by our moral and responsible decisions in the use of His power, for it is the Lord only who makes us dwell in safety."

\* \* \*

#### Wyoming Flag Replaced

The Rt. Rev. J. Wilson Hunter, Bishop of the Missionary District of Wyoming, has presented a new Wyoming flag to Washington Cathedral. Mrs. Samuel E. West, widow of the Rev. Mr. West, attended service at the Cathedral on Wyoming Sunday last year and,

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noting that the old flag was disintegrating, reported its condition to her bishop, who has generously rectified the matter.

\* \* \*

#### "Oldest Parish Church"

In the Christmas issue of *THE AGE* the story on the service of the Nine Lessons and Carols at the Church of St. Bartholomew the Great in London referred to this church as "the oldest parish church in London." We have since been informed that All Hallows Barking-by-the-Tower, of which the Rev. Philip (Tubby) Clayton is vicar, antedates St. Bartholomew's by 500 years. We apologize for not checking our author's statement before publication.

\* \* \*

#### Wilson Memorial Service

A memorial service for Woodrow Wilson, 28th President of the United States, was held in the Bethlehem Chapel on February 3, anniversary of the day of his death in 1924. The service was planned by the Woodrow Wilson Centennial Commission, appointed by the 83rd Congress to make suitable plans for the observance this year. The commission chairman, Major General E. Walton Opie (ret.) delivered a eulogy at the Cathedral service and laid a wreath on the President's tomb.

Dean Sayre and Dr. Graham Gordon Lacy, pastor of Central Presbyterian Church in Washington, of which Wilson was a member, conducted the service and music was by the Cathedral Boys' Choir. A joint armed services color guard preceded the speaker, clergy, choir, and special guests, including the President's widow, Mrs. Woodrow Wilson, into the chapel and formed before the altar.

\* \* \*

#### Good Friday

The three-hour service in the Cathedral on Good Friday will be conducted by the Rt. Rev. Albert Rhett Stuart, D.D., Bishop of Georgia. Music will be provided by the Amherst College Glee Club.

\* \* \*

#### The Supreme Sacrifice

Nathaniel Saint, one of the five young missionaries brutally slain in the jungles of eastern Ecuador in January, was the son of Lawrence Saint, stained glass artist, who was for their duration in charge of the Cathedral's Stained Glass Studios at Huntington Valley, Pennsylvania. In a letter written to Dean Sayre following his son's death, Mr. Saint mentioned that Nathaniel, when about twelve years of age, had served as his father's model for the boy with the loaves and the fishes depicted in the westernmost miracle window in St. John's Chapel.

He also wrote that the money received from *Life* by his elder son, Samuel, who retrieved his brother's diaries and pictures from Ecuador, had been divided among the five widows. On January 15 Dean Sayre used the story of these young men as the basis of his sermon (See page 7).

\* \* \*

#### New Publicity Director

Marie Lomas Main (Mrs. Herbert F. G.), has been named director of publicity for the Cathedral. Chief of the magazine section, publicity department, American National Red Cross for five years, she was prior to this assignment, for four years in various public relations capacities including that of chief of services to the armed forces publicity, American National Red Cross, in Washington, D. C.

Before coming to Washington Mrs. Main was associated with the Deseret News Publishing Company, Salt Lake City, Utah, and the R. H. Donnelly Publishing Company, Chicago. She is also a free lance writer for national magazines, syndicates, and newspapers. She attended Grinnell College, Grinnell, Iowa, and the University of Iowa. After coming to Washington, she studied at American University and George Washington University. Mrs. Main is a member of the National

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\* \* \*

#### St. Albans Loses Rector

The Rev. Robert S. Trenbath, rector of the Cathedral's near neighbor, St. Albans Church, died suddenly early in January following a heart attack. Mr. Trenbath, who was 41 years old, had been rector of St. Albans since June 1952 and during his years there had extended many of the church's services, as well as provided the leadership for raising a large fund for expansion of the church guild hall and Satterlee Hall, the parish house. He was active in diocesan affairs; was a vice president of the Washington Federation of Churches; and a member of the board of governors of St. Albans School.

Bishop Dun officiated at the funeral held in St. Albans Church. In his memory the vestry has established a "St. Albans Memorial Fund," which will be used for the education of his children, Richard, 12 and Susan, 9.

\* \* \*

#### Canon Stinnette Lecturer

Since their inception nine years ago the Cathedral Hill lectures on Christianity and Modern Man have attracted ever increasing audiences who come from throughout the Washington area to hear eminent speakers in many fields. These courses, which are defined as "serious conversations between classical Christianity and the modern scientific and critical spirit," were originally held in the Cathedral Library, but are now given in the Cathedral School's Whitby Hall.

The winter course of seven lectures, which began in mid-January, was given by the Rev. Charles R. Stinnette, Jr., Ph.D., associate warden of the College of Preachers and author of "Anxiety and Faith" (Seabury Press, 1955). Reviewed in the Christmas 1955 *AGE*). The book is based on the lectures Dr. Stinnette presented earlier in the Christianity and Modern Man series under the title "Beyond Anxiety." His course this winter continued this theme and was called "The Free Personality."

\* \* \*

#### Altar Guild Head

Miss Katherine P. Howard, a native of Washington, has been named head of the Cathedral Altar Guild. Miss Howard, who lived in New York for many years, was a member of St. Bartholomew's Church there and an outstanding member of the church altar guild. She succeeds Mrs. Clarence E. Allen, who has moved away from Washington.

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SPRING, 1956

## New Canon on Staff

The Rev. Robert F. McGregor arrived on Mount St. Alban early in February to take up his duties as a canon of Washington Cathedral. His appointment was announced several weeks previously by Bishop Dun, the Dean, and chapter, while he was still at Oak Ridge,

ceiving his B.A. from Oberlin College in Ohio, he attended General Theological Seminary in New York and was ordained in 1941. For the next two years he was rector of St. James' Church, Bucyrus, and Grace Church, Galion, and priest-in-charge of St. Mark's Church in Shelby, Ohio. From 1943 until he went to Oak Ridge he was rector of Christ Church, Oberlin, where his work was particularly with students at his alma mater.

Canon McGregor has been active in the development of the new curriculum of adult education prepared by National Council. He is also an active member of the planning committee for the Church and Group Life Laboratories, the three-year series of workshops for priests and leaders of the Church, designed to teach the most effective means of working with church groups to make the Gospel relevant to the religious life of the community.

In the Diocese of Tennessee Canon McGregor was chairman of the Department of Christian Social Relations and a member of the Bishop and Council of the diocese.

He is married to the former Mary Louise Keller of Liberty, New York, and they have two children, Timothy, almost three, and Susan, six months.



*The Rev. Robert F. McGregor*

Tennessee, where he had been rector of St. Stephen's Church since 1949. At the Cathedral he will serve as the Dean's assistant in all types of clerical duties, including preaching.

Born in DeKalb, Illinois, in 1915, Mr. McGregor is the son of the Rev. Daniel Arthur McGregor, former executive secretary of the National Department of Religious Education of the Episcopal Church. After re-

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# *The National Cathedral Association At Work*

## **Membership Drive**

The annual effort to enroll new members of the National Cathedral Association will be made this year following the Annual Meeting. The dates of the drive are April 23 to May 23. It is hoped that as many chairmen as possible will attend the Annual Meeting in Washington, April 17-20, and while there select the material they will need to assist them in conducting a successful membership enrollment.

\* \* \*

## **California Meeting**

Mrs. Clifford C. Hine, regional chairman for Southern California, held a meeting in Los Angeles in November and showed the slides. She has since reported three new area chairmen.

\* \* \*

## **New Rhode Island Committee**

In a recent letter Mrs. William S. Allen, regional chairman, says, "We are well on our way to organizing a new committee in Newport. There are three active and large Episcopal churches there—with a multitude of prospects in the Navy as well." . . . She went on to say that Navy members of course would be lost in three years' time but with luck might be kept as N. C. A. members, which after all is the main point . . . "the armed services furnish likely ones as the poor things seldom stay anywhere long enough to establish strong parish connections."

Mrs. Allen advises that she has two new committee members to add to her Rhode Island list: Mrs. Carroll Harrington of Providence and Mrs. Murray S. Danforth, Jr., also of Providence.

\* \* \*

## **Films and Slides**

Many art groups and women's clubs are using the films and slides this year, thanks to the listing by the General Federation of Women's Clubs. Churches and groups within churches are taking advantage of the educational visual aids—especially church school classes and Woman's Auxiliary groups.

Mrs. J. M. Fisher of North Loup, Nebraska, writes:

"The slides were shown at the regular meeting of our Woman's Club last night to a group of seventeen. They all agreed the slides were very good and very, very interesting. My assistant and I enjoyed giving the lesson because the slides were so beautiful and the accompanying lecture was full of interesting items. A free-will offering was made and sent to Washington Cathedral for the maintenance and renewal of slides."

The new set of slides of Stained Glass Windows of Washington Cathedral is now ready and available for bookings.

Mrs. Albert A. Sage, area chairman of Beatrice, Nebraska, used the Cathedral Tour and Cathedral in Action slides for seven or eight meetings before a total of 317 persons in September, October, November, and February, in Alliance, Omaha, Lincoln, Seward, Plattsmouth, and Hebron. She writes: "I wish you could hear the response the slides bring. They are beautiful and I think our people here in the middle west, so few of whom have the opportunity to really see the Cathedral, especially enjoy them. And it's a little like one lady told me, 'You know, I got much more from the slides than I did from a tour I made last Spring. It's so much easier to concentrate on the beauty without tired aching feet.' And to those who have never seen it—it's almost like actually being there."

"I urged their use at three district Woman's Auxiliary meetings." . . . "I honestly feel the slides do far more than any amount of talking or printed publicity to create interest in the Cathedral and to make our people want to have a share in its great work."

\* \* \*

## **Judge Carries Flag**

Mrs. Irving Warner, regional chairman of Delaware, and the Delaware committee asked Governor Boggs to invite Judge Kirkland (James R.) of the U. S. District Court for the District of Columbia to carry the Delaware flag on January 1. Judge Kirkland accepted the invitation.

The National Cathedral Association tea for the Delaware committee was held at the home of Mrs. Warner in January. Mrs. Theodore Wedel, president of the

## SPRING, 1956

United Church Women of the National Council of Churches, spoke on the National Cathedral Association, and Mrs. Kevin Keegan, executive secretary, showed some new slides of the Cathedral and the Needlepoint Exhibit.

On April 10, the Wilmington National Cathedral Association Committee held its annual card party at Longwood, the DuPont estate, for the benefit of N. C. A.

\* \* \*

### New Area Chairmen

Mrs. Charles E. Coates, regional chairman for Louisiana, reports a busy time and the addition of three new chairmen.

\* \* \*

### Christmas Sales

Mrs. Lacy I. Rice, area chairman for Martinsburg, West Virginia, wrote that Trinity Church Auxiliary had a Christmas bazaar at which Mrs. Rice, chairman of the gift table, set aside a space for the Cathedral products with good success.

\* \* \*

### Pittsburgh Activity

Mrs. Carroll Suggs, a parish chairman in Pittsburgh, wrote that her Christmas bazaar meeting was a great success. . . . "The education phase has been highly successful." She ended her letter "thank you for letting me help, in my small way, to further the interest of people in the building of the beautiful Washington Cathedral. It has indeed been a pleasure."

Mrs. William J. Kirkpatrick, area chairman for Pittsburgh, had a tea for the parish chairmen in her area. Mrs. Kirkpatrick has since resigned and Miss Sara Hower, a former parish chairman, has accepted the area chairmanship for the city.

\* \* \*

### Maryland Projects

Miss Dorothy McI. Scott, regional chairman, writes that she has some new chairmen and is working on acquiring others. A Cathedral table was in place at the diocesan convention. Miss Scott showed the Cathedral sound film on February 8. She and three of her committee made a tour of the Cathedral in January and made arrangements for further work and for a group tour to be held the first part of April.

\* \* \*

### Enrollment Work Begun

Mrs. John Talbot, regional chairman of Western Massachusetts, writes that the various areas within the region are trying to get lists up to date to start work on

the spring N. C. A. membership enrollment. She ends her letter: "At our Diocesan Woman's Auxiliary annual meeting on January 20 in Springfield, we had our usual display with the Guide Books for sale, etc. Also this year we had 300 copies of Dean Merritt Williams' talk last year at the bishop's dinner to hand out to the delegates."

\* \* \*

### Chairman Named

A new parish chairman, Mrs. J. L. Frizzelle, has been appointed for St. Philips Church in Durham, North Carolina.

\* \* \*

### Work in Michigan

Mrs. R. J. Welihan, area chairman of Jackson, writes: "The newspaper here has been wonderful, printed a full account of Michigan Sunday at the Cathedral; a story about Bethlehem Chapel; a complete program regarding the Christmas services; and made the needlepoint project a headliner on the society page.

"Have had the glass from the Cathedral Gift Shop shown at four bazaars, at which we gave out the stories of the Cathedral shown in *Coronet*, and information regarding memberships. Have had several people call my home since to make inquiries about how they might be able to help. . . . Memberships have been received, plus a great deal of interest."

\* \* \*

### Christmas TV

Mrs. B. A. deV. Bailey, a Michigan National Cathedral Association member, writes: "I was unable to attend our midnight service here at St. Andrew's Church in Ann Arbor, but had the pleasure of seeing the Cathedral service over TV, and it came over with beauty and great spirituality."

\* \* \*

### Pilgrimage Planned

Mrs. Robert J. Barton, Jr., area chairman of Richmond, Virginia, sent in a list of seven new parish chairmen. A bus trip to Washington Cathedral is being planned in the spring for the chairmen.

\* \* \*

### Colorado Report

Mrs. A. H. Haberland, regional chairman, writes: "Only one of the TV programs came through Denver, NBC. I called our two newspapers, *The Denver Post* and *The News*, and they gave special mention. KOS, NBC, will plug throughout the week through their promotion department. We have quite a time, because of the difference in time, scheduling the Cathedral. KLZ

### The Cathedral Age

suggested, however, that next year, a month ahead of time, if our people could write in requesting that the program be aired here, say about 500 letters, that it might be arranged.

"I contacted our bishop's office to see that all Episcopal churches received notification, *The Episcopalian* had a box, *The Rocky Mountain Churchman*, our Council of Churches newspaper, carried a box, the Dean of St. John's Cathedral made special announcements. I was so amused, shopping at the Children's Hospital Mart, to see Cathedral herb charts which have become so popular and which we sell for fifty cents, framed very plainly, selling for \$5.00 each."

\* \* \*

#### Classification Change

A change has been made in the classifications of membership in the N. C. A. New bill forms with the classes of membership will be used as follows:

Life Member	\$1,000 or over
Sustaining	500 or over
Contributing	25 or over
Active	10 or over
Church Group	5 or over
Associate	3 or over

\* \* \*

#### Eastern Massachusetts

Miss Margaret Emery, regional chairman of Eastern Massachusetts, showed slides of the Cathedral to the Christ Church Guild in Hamilton, Massachusetts, in November. Miss Emery sent in a check for a National Cathedral Association membership as a direct result of the concert "The Messiah." She writes of the concert: "It was a beautiful concert and Symphony Hall was sold out both nights. There were two splendid pictures of the Cathedral in the program. The Handel and Hayden Society here had a long playing record made of the complete Messiah—the only one in America. It was broadcast several times over the radio."

Miss Emery added that three speeches and the showing of the slides were scheduled for the Settleton District. Miss Emery has been working hard trying to get new chairmen.

An N. C. A. board luncheon meeting was held at Miss Emery's home on the sixth of February.

\* \* \*

#### New Regional Chairman

Following the resignation of Mrs. J. P. Hafner, regional chairman of E. Washington, in November, Mrs. Russell S. Hubbard, South 1120 Wall Street, Spokane,

was appointed regional chairman for the Missionary District of Spokane, the Eastern Washington region.

\* \* \*

#### Mrs. Long Resigns

Mrs. David S. Long became state chairman for Missouri succeeding Mrs. Henry Burr in May, 1948. She organized the National Cathedral Association state committee in Missouri with approximately seventy committee members and chairmen working with her and firmly believed in building a solid foundation for the future support of the Cathedral. Mrs. Long was elected second vice-president of the National Cathedral Association at the Annual Meeting in May 1950, a position she held through May, 1954.

In addition to her work in Missouri, Mrs. Long has during the past few years represented the association at meetings in Illinois, Kentucky, Oklahoma, Arizona, Kansas, and Iowa and did an outstanding job in helping to discover and enlist new leadership.

\* \* \*

#### New Chairman Enrolled

Mrs. Homer Ferguson, regional chairman of Southern Virginia, has a new area chairman for the Southern Richmond area including Good Shepherd and St. Luke's churches in Richmond; St. Michael's in Bon Air, and St. John's in Chester. Mrs. Ferguson hopes to have a pilgrimage to the Cathedral for her chairmen in the near future.

\* \* \*

#### Work in Alabama

Mrs. T. F. Randolph, regional chairman for Alabama, planned several National Cathedral Association meetings in Montgomery, Selma, and Mobile as well as many other places to obtain more chairmen and start a stronger N. C. A. organization in these places. Mrs. Maurice Lackey, area chairman in Birmingham, reports there are twelve parish chairmen in Birmingham and these chairmen had a luncheon early in January at which time plans were made for the Spring enrollment of new members.

\* \* \*

#### A Full Schedule

Mrs. Edgar Everhart, Jr., regional chairman of Northern Ohio, scheduled four programs in January and used the Cathedral slides at St. Mary's Guild, Christ Church, and the Woman's Auxiliary, Christ Church, both in Kent, Ohio; also in the Church of Our Saviour, Akron; and St. Paul's Church in East Cleveland. Mrs. Everhart scheduled two meetings in April at St. John's in Cuyahoga Falls, and the Guild of Christ Church in Hudson, Ohio.

SPRING, 1956

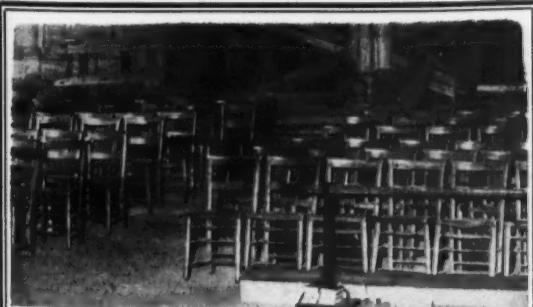
## Flower Mart, May 11

The Flower Mart will be held on the Cathedral close on Friday, May 11, rain or shine. Mrs. Frank Wisner, mart chairman, hopes that Mrs. Dwight Eisenhower can again fit the Mart into her schedule and cut the ribbon this year at 11 a.m.

Twenty garden clubs and eleven miscellaneous booths will contribute to the Mart and will sell plants, herbs, breads, and pastries, and there will be entertainment for the youngsters. Food will be served to those wishing to spend the day.

The 1956 theme is Japanese with the Embassy of Japan cooperating with the sponsor, All Hallows Guild. Throughout the day, wives of Japanese embassy members will do flower arrangements. One of the top officials' wives will award the prize to the booth most authentically Japanese.

A new poster is being designed this year by William Walton, Washington artist.



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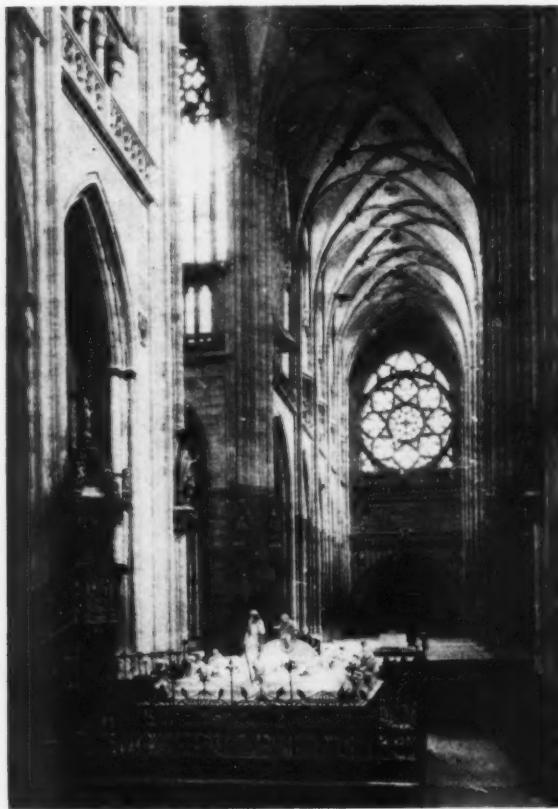
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## St. Vitus Cathedral

(Continued from page 11)

Holy Cross. There is a wonderful series of busts dating from the early period of the cathedral, sculpted into the pillar portions of the clerestory triforium. Some represent the benefactors of the church. All are real portraits; two of them are of Mathieu of Arras and Peter Parler the Younger, in all probability the first real self-portraits



*The tomb of the kings of Bohemia, St. Vitus Cathedral.*

of builders known to us. These busts represent interesting documents of gothic portraiture and are also important proof that in their time builders were considered artists worthy of being admitted into the illustrious company of kings and prelates.

Of course, the heart of the cathedral is the Chapel of St. Wenceslas with the tomb of the saint, so well known from the English Christmas carol. Its entire decoration dates from the fourteenth century, and is keyed on the

note of the St. Wenceslas cult. The tomb is the same as made in 929 A.D., and it reposes in exactly the same spot where it was placed in the original rotunda. The walls are inlaid with rare semiprecious stones found in Bohemia.

The cathedral treasury contains the oliphant, the famous horn of Roland, hero of the famed *Chanson de Roland*. The medieval chansons say that Roland blew his oliphant among the rocks of Roncesvalles in the Pyrenees, when besieged by the Moors. Charlemagne heard the call, but before he was able to cover the great distance that separated him from his knightly friend, Roland was slain. A Prague legend says that when the bells of St. Vitus were destroyed in an old war, a canon blew the oliphant, and its voice was heard all over Prague, and it caused all other church bells of the capital to vibrate resonantly!

Today, in a skeptical age, in a country officially dominated by an atheistic philosophy, the Cathedral of St. Vitus stands as a living symbol, Catholic and Protestant, of the faith that links all in the true communion of saints, against which the gates of hell cannot prevail.

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SPRING, 1956

## Six Lancets Under Rose

(Continued from page 21)

Beneath the figures of the Apostles are predella subjects taken from the Old Testament. Reading from left to right these are: Moses Sees God in the Burning Bush; Daniel's Vision of the Son of Man; Ezekiel's Vision; Solomon Builds the Temple; Abraham's Sacrifice and Elijah Ascends to Heaven in a Fiery Chariot.

The predella subjects have significance when considered in their relation to the entire composition. Stemming from these Old Testament incidents, the New Testament story reaches its fulfillment in the rose where Christianity Triumphant is shown forth by a symbolic representation of heaven.

If one is interested in design he will note that throughout the work emphasis has been placed on simplicity and vigor of drawing, rhythm of line and form, and a complete and satisfying balance of color. In the painting the glass has not been "antiqued" as in much modern work, but the light and the brilliancy of certain colors have been controlled by the use of patterns in solid black and by flat tones. By this means a fresh and vigorous effect has been achieved in a craftsmanlike manner. This technique is unlike that of the mediaeval glass painter, but the result is similar in richness of color, mystery, and charm. These are qualities that only stained glass with the light shining through it can give.

### Design Selection

It was in June 1953 that Canon Monks interviewed the stained glass artists Wilbur H. Burnham and Joseph G. Reynolds and announced that the commission for the South Transept rose and lancets beneath was ready to be awarded. Following negotiations it was decided that the contract would be divided between two studios, those of Wilbur Herbert Burnham and Messrs. Reynolds, Francis & Rohnstock, both of Boston. Competitive designs were submitted by each studio. The committee chose the one made by Reynolds, Francis & Rohnstock.

It is worthy of note that here was a unique situation. Probably no two studios in the United States other than these could have worked together more harmoniously and to such good purpose. Throughout the execution of the work Mr. Burnham and Mr. Reynolds collaborated earnestly with the one objective of achieving in meaningful line and glowing color the finest and most beautiful effects possible. The result is that as one stands at the crossing and views the glass the work of the two studios is harmonious.

Dean Sayre has stated that this group of South Transept windows in Washington Cathedral is the most important commission for stained glass in the country today. It has been the hope and intention of all who have cooperated in this undertaking that the final result shall be representative of the very best stained glass created in our time. May the light of the years shine through these windows and may they be a spiritual inspiration for generations to come.



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## A Pastoral Visit

(Continued from page 9)

few feet of the bed, and as he accepts a few raisins his two white-spotted wings go up, much as might the arms of any bishop raising his arms in blessing.

Before breakfast is well begun, the Bishop hops from the feeder to the breakfast room window ledge and there he stays until again invited to enter. Later in the morning he appears at least once or twice, always at lunch time, and usually again in time for tea.

Two winters and two summers have passed since we were admitted to the very private circle of the intimate cronies of our personal Bishop. Two years of daily wonderment that so tiny a creature can speak so eloquently of the peace that passes all understanding, and who, through the simple grey harmony of his raiment and the purity and beauty of his message brings us a step closer to the eternal harmonies which he, and many another unordained brother of St. Francis, so ardently yet simply reveals.

## N. C. A. Annual Meeting

(Continued from page 13)

parts of the close, or arrange appointments with Cathedral staff members.

Mrs. George Littlehales, 2132 LeRoy Place, Washington 8, D. C., is handling all room reservations. There are thirteen double rooms available at the Westchester Hotel, 4000 Cathedral Avenue, within walking distance of the Cathedral Close. We hope to run a bus from there to bring chairmen over in the morning and return them in the afternoon.

Mrs. William McCracken is chairman of the planning committee, which consists of Mrs. Dun, Mrs. Sayre, Mrs. Carroll Perry, Jr., Mrs. Randall Hagner, Jr., Mrs. William Ritchie, Mrs. George Littlehales, Miss Lucy Mackall, Mrs. John Kenney, Mrs. James H. Douglas, Jr., and Mrs. Benjamin Thoron.

## Increased Devotion

(Continued from page 6)

ing world-wide depression, was working against the realization of these plans, the hundreds of dedicated persons to whom its success was entrusted worked valiantly. In the spring of 1928 an anonymous donor gave the \$500,000 needed to construct, from the crypt foundations to the vaulting, the north choir aisle and provided for its furnishings, decoration, and endowment as the Chapel of St. Mary. At about the same time \$50,000 was given for the creating of the Children's Chapel in the salient which marks the intersection of the choir and the south transept. By March 1928 the committee was able to report that in less than a year \$1,182,029.25 had been given by 1,349 persons.

In this same period Bishop Freeman received, from his personal friend Alexander Smith Cochran, the entire sum necessary to build and partially endow the College of Preachers. The cornerstone of this unit was laid at an impressive service on Ascension Day, 1928, when the National Cathedral Association was holding its annual meeting at the Cathedral. After his death in 1929 it was learned that Mr. Cochran had bequeathed \$1,000,000 endowment fund to the College.

Although it proved impossible to hold the opening service of the General Convention in the Cathedral, a congregation of 17,000 persons crowded the outdoor amphitheatre on that occasion—an anniversary for the Cathedral as it occurred just thirty years after the 1898 Convention service when the grounds had just been purchased. This great event in the life of the Church brought the eyes of the nation once again to Mt. St. Alban.

Even so, the first Prayer Book service to be held within the main walls of the Cathedral was held at this time, for the United Thank Offering of the Woman's Auxiliary was presented at the Jerusalem altar. Three thousand worshippers received communion at this service.

By the spring of 1929 the vaulting over the choir was well along and contracts had been awarded to construct the nave crypts and the floor of the nave up to the level of the crossing and transepts. This year also saw the establishment of the Washington Cathedral Stained Glass Studio in charge of Lawrence Saint, whose outstanding artistry, amounting almost to genius in his

## SPRING, 1956

understanding and execution of this ancient art, was to give so much beauty to the new Cathedral.

A gift of \$200,000, made in 1929 by Frederick Prince, enabled plans to be drawn for the Chapel of St. John in the south choir aisle, corresponding to St. Mary's in the north, two bays of the new chapel to be a memorial to his son, Norman, founder of the Lafayette Escadrille in World War I.

The meeting of the National Cathedral Association in 1929 was marked by the laying of the cornerstone for the Lower School building at St. Albans School, the dedication of the memorial altar in the Chapel of St. Joseph of Arimathea, and the dedication of the monument and recumbent statue of Bishop Harding. The members were also able to watch work begun on the construction of the nave crypts, even as the choir vaulting neared completion.

By midsummer it was possible to let a contract for 50,000 cubic feet of stone for initial construction of the transepts, the sum of \$250,000 having been raised especially for this purpose by the National Executive Committee under Mr. Pepper's leadership. The plan to complete the transepts by 1932, the 200th anniversary of George Washington's birth, was certainly an adventure in faith, but one which was willingly undertaken by the Chapter, whose members personally contributed generously to meet what was believed to be an emergency need, and by the National Committee, which was pledged to raise the needed sum for the transepts in order to minimize costs by building continuously. The amount needed for this fifth major building step, the first four being the foundations, the apse, the crypt chapels, and the choir, all structurally complete at this time, was \$3,000,000.

A heartening milestone reached during the year was the dedication, in November, of the College of Preachers and the holding of the first conference within its walls. On the opposite side of the Cathedral another project was underway as the Pilgrim Steps, which with their landscape development had been planned by Mrs. Bratenahl, were being constructed to lead from the future South Transept entrance to the eventual approach from Garfield Street. The steps, forty feet wide, served to emphasize the importance of the South Transept, and Philip H. Frohman of Frohman, Robb and Little, Cathedral architects, modified the drawings of the transept to increase its impressiveness by enlarging the portal and framing its deeply recessed portal with flanking turrets. In April a conditional gift of \$250,000 was made. Six-hundred thousand was needed to meet the terms

upon which this sum was given and thus make possible the building of one of the transepts. To help arouse interest in the Cathedral and its cause General Pershing made a sound film in which he stated his reasons for wanting to see the Cathedral built. Completed prints of the picture were distributed throughout the country and by late spring, 1930, the Cathedral was able to let the largest single contract in its history, \$1,147,000 for the erection of the North Transept. A large part of the funds for the North Transept were the gift of George F. Baker, who gave \$750,000 during his lifetime and was found to have bequeathed an additional \$250,000 when his will was read in May, 1931.

Nineteen hundred and thirty-one saw the dedication of the crypts beneath the nave and the Pilgrim Steps, which together with all the adjoining planting and the halfway walk and gate to the Bishops Garden were made possible by the gift of Mr. and Mrs. Roland Taylor. It was during this summer that Bishop Freeman was able to announce the receipt of \$7,000,000 in gifts over a period of seven years.

*(To be continued)*



*Children's Chapel*

Marble flooring here, as well as in many other sections of Washington Cathedral, was executed by the

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